بسم الله الرحمن الرحيم
In the name of God, Most
Gracious, Most Merciful

"Whoever acts righteously, whether male or female, and is a believer, We will certainly enable him lead a PURE LIFE and surely We will bestow on such their reward according to the best of their deeds." (an-Nahl: 97)

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Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary Journal of Pure Life seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

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1	Period of Publication	Quarterly
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8	How to Submit Articles	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing Sources	APA
11	The Duration of Evaluation	Three Months
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Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of Pure Life

2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and Pure Life

3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning

4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and Pure Life in the Modern Age

5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life

6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of Pure Life

7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace

8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and Pure Life

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1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of Pure Life

2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions

3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and Pure Life

4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions

5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran

6. Respect for Natural People and Legal Entities

7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity

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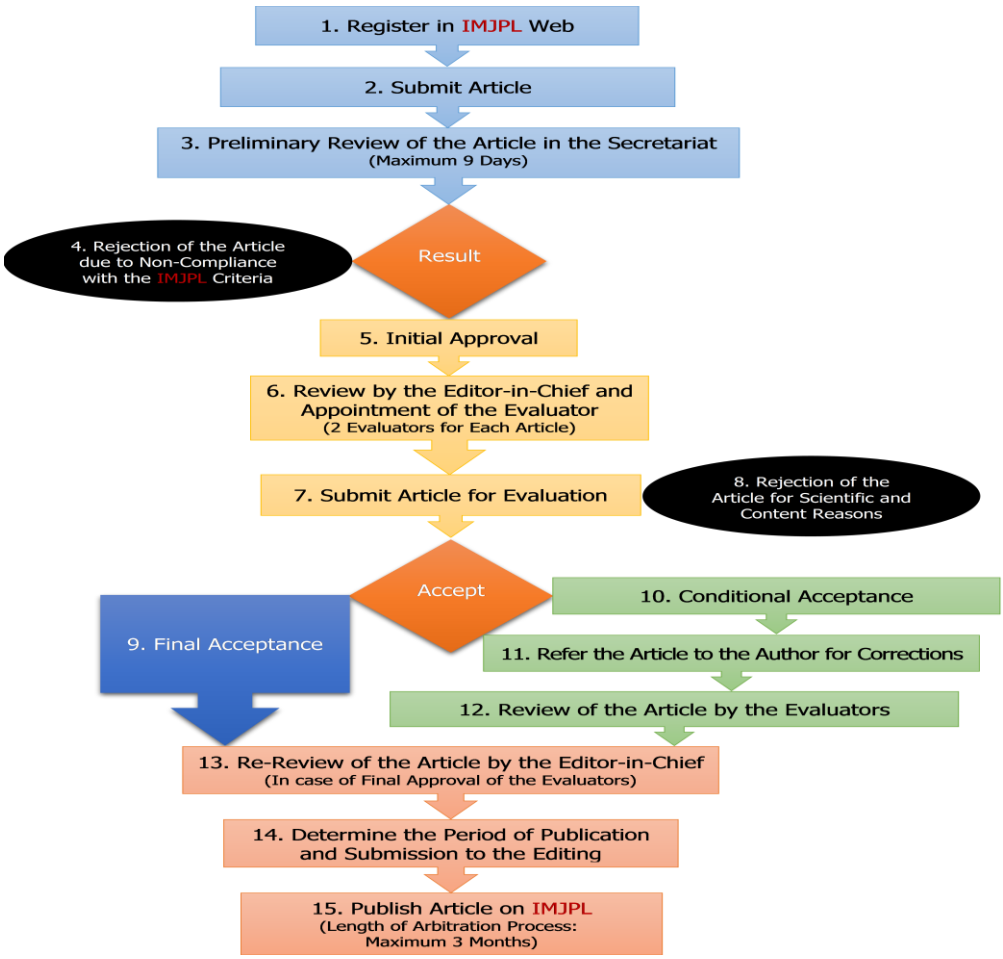

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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deals with comparative studies in the field of religion and life. in every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of a electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.

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ORIGINAL RESEARCH PAPER

Analyzing the Viewpoint of Compatibility and Alignment as one of the Main Approaches in the Relationship between Science and Religion (Case Study: Hans Kung)

Dr. Hamid Rezania Shirazi*

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I appreciate my family, for helping me to compile the paper.

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ABSTRACT

SUBJECT AND OBJECTIVES: The question of whether religion is compatible with science has occupied a prominent place in the discussions of the nineteenth century and some thinkers hold the view that science and religion are incompatible. In contrast to this view, those who believe that religion and science cannot be opposed to each other, argue that they are two aspects of the facts of life; One aspect touches the soul while the other indicates material advancement.

METHOD AND FINDING: This paper tends to deal descriptively and analytically with the relation between science and religion from the view point of Hans Kong as one of the present theologians. Considering the main purpose of religions, the relationship among ethics and religion and modern science is stricter. In other word, religions have come to improve the moral activities in human's life, and they have to lead him to goodness and happiness; Because science cannot bring the value for man but religion can. The ethics of religion can solve many problems of mankind; For example purification to complete goodness and bring new horizons of human's perfection. Religion gives peace to the scientifically advanced and worried society.

CONCLUSION: Therefore, in this paper, an attempt was made to examine and analyze the main points of Hans Kung viewpoint of compatibility and alignment in the relationship between science and religion, and other areas such as the beginning of the universe and creation of the world.

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Introduction

If we wanted to name five important topics from the new subjects on philosophy, subject of struggle or compatibility between science and religion would be one of those topics.

Religion and Science are two major sources which have enlightened people from the past. Both of those sources have had great influences on all aspects of human life. In some particular cases, both religion and science have had considered the situations which needed special attention. Most people believe that religion and science are basically on the opposite sides.

There are many definitions of religion which defines a relation not between two humans but between human and a moral power who tries to find ways for human to reach the perfectness.

Some definitions describe that whenever and wherever human being feels dependency to external moral powers, which are mysterious as humans are, then there exits the religion.

The feeling of fear and humbleness that human has in presence of such moral power resembles the religious feeling; the believes and feelings of human in his relation with God are the reasons for prayers and worships which are internal feelings; while the external representation of these feelings are the rituals performed by people. *(Ref: Mesbah Yazdi, 2013, Ch. 2)*

On the other hand, Science has a different definition and style; Many scientists believe that science is applicable in solving the new problems involving the nature.

The question of compatibility of science with religion was an important topic in nineteenth century and some scientists believe that they are not compatible. Amid this argument, we could say that both sides are consistent on their belief.

In such a world that seems science and religion are in struggle, is it possible that scientists and clergymen come into an understanding?

It has been a long time since philosophers had shown interest in this subject, but with growth of science in West and people losing interest in un-experimental and sentimental subjects, the scientists became dominant over the most topics by following and spreading the use of actual data. *(Ref: Rezania Shirazi, 2012)*

We can profess that in the last three decades, there has been a great need for answering the questions not on the basis of experiment and realizing that tendency toward the religion is occurring and also the efforts of Vatican specially Second Pop John died in 2004 for reclamation of dialogue between scientists and clergymen, reveals that whether these two can come into an understanding and basically how can the relation between them be specified?

Huns Kung; A Divine Philosopher with a Lot of Query

Hans Kung is one of those speakers who defend the compatibility of these two topics; he who is a divine philosopher became a priest in 1954 and after a while started working in university as a theology professor; he was appointed as theology

consultant in Vatican's second council by Second Pop John Paul but he was later disqualified for teaching theology after objecting and criticizing the idea of innocence of Pop.

In late 1970's he was famous because of his book of *"Infallible?: An inquiry"* and together with his other book called *"On Being a Christian"* which published in 1974 were most selling books in Germany. In total, he has written more than 50 books.

Hans Kung was the manager of the Universal Moral Institute in Germany and Swiss and was retired in 1996 from Tubingen University in Germany as theology professor and manager of Christian research center.

Kung believed that religious teachings and most recent findings in science should be compatible; he argues that there should not be any dispute between the two and it is no longer customary, whether it is proposed by the clergymen or by the scientists.

Book of "The Beginning of All Things: Science and Religion"

Although Hans Kung has entered into different areas of philosophy of religion; but perhaps his view into the problems and relations between science and religion which has been discussed in his book of *"The Beginning of All Things: Science and Religion"* is the most special one.

The Times Literary Supplement has said about this book as:

> *like all other books of Kung, this book is for scientists with full of insights in it. (Ref: Times Literary Supplement, 2019)*

Also Ted Peters, the systematic theology professor and researcher of science and religion says about this book:

> *Hans Kung as an energetic, active, and off course curious professor in this book in different mysterious areas such as Big Bang Cosmology theory shows us how science created questions which itself is not capable of answering them.*
>
> *The answer to these questions is God. God is the answer to the intellect, which is based on faith and believes.*
>
> *Kung's book is a clear and thoughtful answer which is given to the field of research if science and religion.*

Hans Kung says in the introduction of his book:

> *This book tries to choose the best way to illustrate the path which scientific findings in physics, biology, and cosmology tells us about the beginning of the world and beginning of human life which is totally different than what our religious books tells us; while no attention has been paid to the theological thoughts but it should be noted that logical honesty is far more important than blind coexistence of theology and science. (Kung, 2008)*

In recent decades, it is very difficult to research on topics such as cosmology, biology, sociology, etc... since they have been so wide spread.

Also each one of the above topics is unique in itself, one of the questions which physics has pointed it out is the mystery of the beginning of the life, what is life?

Many answers have been given to this question which causes other questions to be arisen; in these cases some people try to be adventurers and mix the reality with the theory and try to give their ideas even though their knowledge about the subject is little.

Kung and Compatibility and Alignment Science and Religion

Kung believes that his book can help people who consider all facts to concentrate and do not miss anything and meanwhile they are familiar with basics of philosophy and religion.

He says:

> *After teaching and researching for five decades, I did not want to just have collected some scientific topics but hope to be able to find some logical and satisfactory answers to some of the scientific questions. (Kung, 2008)*

Kung's 220 pages book contains five chapters with one concluding section at the end:

- Single theory for everything
- God as a beginner
- Creation of life or its evolution
- Life in cosmos
- Creation and beginning of Human being
- The end of everything

In first chapter, it deals with topics such as the importance of physics in recognition of the

beginning of universe and different ideas in this regard. It is the knowledge of physics which can be proud of itself for gathering all discoveries and researches and put them together to get a result and all natural scientists are bound to accept it.

Therefore, based on the above and available undisputed results which have been reached so far, we can be assured that it is not impossible to obtain the secret of universe and reveal the facts, how? With finding a theory which includes everything for all natural powers, for anything that can be put into a single formula, a formula which can solve the deepest mysteries of our cosmos and recognize the relations between the phenomenon by getting help from physics.

Questions and mysteries which have always been with human like why does the world exist? Or if not, why does not it exist? And why are there such circumstances for humans' life? If we wanted to know what the cosmos and life is all about, we should first learn how they were created.

We should consider the entire history of universe and not only that part which is related to the human; the real history of the universe not only the history of mankind; the history which has passed about 13.7 billion years since the big-bang phenomena. The model of universe which was presented by Copernicus (1473-1543) and was totally theoretical was modified and corrected by Johannes Kepler (1571-1630).

Kepler who finished Protestant religion in Tubingen, Germany, turned to the subjects of mathematics, stars, and cosmology very soon, he discovered that the orbits of planets are oval and not circular. Three laws of Kepler related to the motion of planets became bases for new astronomy science in 1609.

At the same time, the newest model of universe which dominated traditional believes was introduced by Italian mathematician and physician, Galileo Galilei (1564-1642), he managed to observe the planet Venus, four moons of Jupiter, and many other things by his telescope and registered them with his name and now it is being used as the basis for many related research works.

Galileo knew that his discoveries were against the church point of views, but for him, his book of life was as important to him as the holy book was.

He described his viewpoint about the relation between the holy book and understanding of the universe in a letter which was sent to Pop in 1613:

> *If there are any discrepancies between my discoveries and the holy book, then we are forced to revise and explain the holy book. (Ref: Moss, 1983)*

George Denzler, a historian of the Catholic church in his book *"There is no end to Galileo case"*, says:

> *According to what we have available from discoveries of Galileo, there is no doubt that in year 1633, church*

made a wrong decision about Galileo which resulted in accepting a wrong part of church's teachings. (Denzler, 1984)

Interactions between Galileo and church show a bad attitude toward the science from church which was intensified with presentation of Darwin's theory. *(Ref: Darwin, 1946)*

Hans Kung expresses what science of physics says about the beginning of the world and he starts with modern physics; the relativity theory of Einstein, spreading of the cosmos, big-bang Idea and its consequences, Heisenberg and quantum theory; a big hope as formula for universe, using Gut instead of God in Stephen Hawking theory (1924); Because of his limitations with computer, he manage to contact with outer world and in his researches, he wishes that the world will have a universal and useful theory after the idea of big-bang (i.e. GUT = Grand Unified Theory) as Heisenberg tried to approach it by his quantum theory.

Even though Hawking showed his respect to religion and was clear in his book of *"A Brief History of Time"* with 25 million books sold, but it was still hard for scientists to fully understand his idea specially when the experimental data of this idea is not given however it helped us to understand the meaning of God better. *(Ref: Hawking, 1998; Dowl, 2005)*

Kung wishes that someday we can use Gut to explain that what is the purpose of the universe? Off course if we can find the answer, it should be understandable for

all people and not only for some scientists.

Research with the help of mathematics institutes is another way which Kung tries to show that can be used to reach a universal idea and recalls the German mathematician, George Canter's idea that tried to prove it by numerical analysis.

Kung says that for each set of real numbers there is a number outside that set, but for each number which is bigger that the set, it cannot be within this set because it is bigger, at the same time, it should be inside the set because otherwise we would not have the set, he further explains that considering the relations in mathematics, the discrepancies are a real problem.

Finally, each subject in mathematics is useful for itself and is not able to solve the other parts and therefore using mathematics is not possible to reach a universal idea for the subject.

Kung also talks about the weakness of idea of positivity and criticizes the ideas of Karl Popper (1902-1994) concerning the pro-experimental topics. When Popper was young he was close to Wien philosophers and mathematicians and scientists who were always around Max Planck and insisted on mathematical theories which were even without any experimental background. Therefore all ideas were pro experimental which have no meaning at all.

Popper in his book of *"The Logic of Scientific Discovery"* raises a question that how does a researcher and scientist

will reach an idea and theory from small experimental findings, and how do the new scientific discoveries is found? *(Ref: Popper, 2002)*

Kung complicated answer to this question was that the discoveries are not proven; but rather they are reached by rejecting other theories.

To finish up this argument, Kung explains:

> *All of the debates and discussions show that even though science is powerful, but we should realize its limitations as well, everybody outlines only the subject which is able to discuss.*

To deal with humans thoughts and activities, then the science alone is not capable of answering and here we should get help from religion capabilities, otherwise we will encounter numerous problems. Neither numinous nor mathematics or philosophy or physics or psychology alone can solve problems, because each one has its own limitations.

He finishes the first chapter by mentioning that science and religion have their own view, capability, and limitations; science is a basis for technology and industry and gives a view of modern life and culture, but does not contain all of it.

In anyhow, if the science was to value everything and tries to be absolute to see everything from science point of view and describe everything scientifically, then it would be silly and unrealistic and it will end up with a lot of questions which need to be answered; But at the same time, this rule includes the religion as well

and off course needs revision and corrections. *(Ref: Kung, 2008)*

Science deals with data, experimental facts, phenomena, tests, processes, energies, structures, and developments while religion deals with questions, first and last meanings, values, ideas, norms, decisions, and views.

Therefore as it is the case for experimental sciences which revise their findings all the time, then the philosophers also need to discuss their ideas and try to conclude their thoughts and present their final idea.

Based on above, Kung concludes that its model is combination of religion and science and not encountering each other and also he does not believe in extremes in neither one and also does not believe in mere science which escapes from philosophy and religion; he also rejects the combination of both which science wants to influence its idea or on the other hand people who want to use religion for their own benefits.

Therefore, the combination model guarantees the productive cooperation between religion and science each in their fields and also to promote questions for improving purposes in the society.

The God as a Beginner

The second chapter deals with the theories on the beginning of the universe. Beginner of all beginners and monopoly in beginning, turning toward Copernican philosophy idea by Decart; “Logics of God”, set to lose by Kant, “Right and Wrong in Criticizing the Religion”, by Feuerbach, Marx and Freud,

"The End of God" by Niche, and Atheism is not necessary; even if it is understandable; where does the rules of cosmos come from? Cosmos forecasting and replacement of universe, and God as a theory and God as a reality; can God is proven by physics?

At the end of this section, after presenting several questions, Kung says that if we accept the existence of God then we would have solid answers to many questions, like understanding that why are we so limited?

Our being is so imperfect and limited but our desires and wishes are unlimited, solid and steady cosmos, material and energy, universe and humans and others where do they come from? We will certainly discuss about the human being, creation or evolution?

The third chapter of this book talks about the above topic; beginning and start of any phenomena, Darwin's theory of evolution and depression of the position of human from imperial of animals, religiously defending that English church is amazed, similar to the Galileo case in Catholic Church, rationalism in Protestant, Is evolution theory based on the existence of God or not? "*Process of without God"*, by Comte, *"Evolution to God"* by Teilhard De Chardin, and *"God in Process"* by Whitedead. *(Ref: Barbour, 2010, Ch. 7)*

In another section of this chapter, he asks that how should we think about God? Is it possible to find a substitute for the name of God? Is God a being above the earth? Is God a person?

And some other questions which can be asked on this subject like holy book's view about the creation and secrets of creation in world's religions, possibility of using simile in creation history, confession to existence of infinity and culmination, creation of cell and time from nothing and finally how can we explain the meaning of creation today?

Science has not been able to answer this question yet and what the holy book has said about it is not necessarily a theoretical question but rather understanding the essence in the beginning:

- What was in the beginning? A good God that was the start of everything.
- Are there other things (stars, animals, humans) besides God who helped him in creation? Of course not, there are no gods but God.
- Why had always good manners been in combat with bad manners in history? God is the creator of goods and has never been in contest with bad and satanic affairs.
- What is the purpose of creation? Human being is not isolated from the rest of the world; but is actually in it and is subject of creation and according to holy book, it is not the first time for salvation and it has happened before.

Kung accepts the theory of evolution as most scientists believe in it and at the same time he does not forget characterizing the natural laws by God and believes

that God is the first and everything else is following the rules and laws.

Other questions can also be asked: is it possible for the science to progress such that can demolish the ideas of creation made by Christianity, Jews?

It should be noted that we have not put aside the two main topics which Quran has also mentioned them: first, the universe is not the God but is created by God for human to use it and second, the universe is not created with no discipline, but the universe, skies, and earth are all in order and follow special laws which can be used by humans to work with them and come up with more findings and discoveries. *(Ref: Quran, 45: 13; Ibid, 2: 164; Ibid, 67: 3)*

The fact is that even though the faith cannot give us a scientific cognition; but at least gives us a relatively understandable insight and free us from astonishment in this era which development of science and technology, culture, politics, and other topics are increasingly growing, and can help people to standardize their living and give some meanings to their lives.

We have observed in many cases when great accomplishments in science or physics and astronomies in the era of discovering the space are reached, many people ask themselves that: what is the meaning of all of these? Where are they heading to? Is nonentity going to explain all of these? Is there any acceptable reason for these?

To believe and have faith in the creator is not like believing in some mysterious and secret facts or like visualization of creator such as what Michelangelo has drawn in his works.

In all religions, there are many facts to describe God and creatures, and the new scientific findings and discoveries can help people to better understand those facts.

At the end, Kung admires John Templeton for his effort to strengthen the relation between the religion and science more that what others did.

Life in Universe

The fourth chapter continues with questions; questions about life, what is life and how far will it go? Are we alone in this universe or are there others in it? How did the life begin and what is its carrier? Was it an accident or a necessity? Can natural laws cause an accident? If so, then is the existence of God necessary? Why the life and the world do have good relations and are coordinated with each other?

Also, other topics such as: from evolution to creation of human, human like beings miracle, summary of natural laws, spiritual theology, no contest between God and universe, universe is not Godless (Atheism) and God is not identified by universe (Pantheism).

Creation and Beginning of Human Being

There is about 8000 kilometers distance between Australia and Africa via sea, but in about 2 milliard years ago they both were in one single continent.

According to the geological researches, Africa is the oldest land in earth and

nowhere else is as old as Africa, also researches believe that Africa is the land where traces of early humans have been observed, and therefore Africa is the best place for a researcher who wants to work on the beginning of human life.

Hans Kung observes and reflects the ideas and theories about the beginning of human, physical human and not the truth of human in the fifth chapter; did the early human exist in 6 billion years ago? Does the finding of researches about DNA which shows life of African-Australian people in 5 million years ago prove the above?

Some of the latest discoveries reveal that the early humans were in Africa-Australia, which was one single land, Schrenk and a research group of Paleontologist confirmed the above and published their findings with great delicacy.

The First Trace of Religion

The natural early humans and today's civilized people are not opposite to each other, in fact people who lived in Africa-Australia had some civilization as well even without knowing how to write, or having the knowledge or technology of it. Their thoughts were logical, acceptable, wise, formed as for grouping things and relations and it was so specially in the Australian culture.

By studying their history, we find out that they had civilization with even some traces of religion in it.

Humans from Psychological Point of Viewpoint

In classical European philosophy which started from Greece, it has been said that the human

being has a certain logical capacity which forms his correlations.

Aristotle, in distinguishing between human and animal, describes human as speaking animal who also lives socially, he emphasized that it is human's ego which makes decisions, and etc.

Today, theology describes human with two realms: spirit and body; many psychologists and researchers have described the spirit with different words; but what is certain to all is that spirit is not brain but is the real personality which breathes, experiments, feels, thinks, wills, suffers, becomes happy, and is active: I or self is the real truth; Although the psychologists still insist that the source of any activity is basically from nerves.

Finally the question about the beginning of everything includes the area of morality as well, questions like: where do the special moral values stand, and Where should the norms and standards come from?

It is only human that possess the morality. Kemperman, a German physician, says that the norms and morals do not come from the biological capacity of human.

Kung also talks about the end of universe in the last pages of his book; physical theories, forecasts from holy book, disastrous ending, and finally resting and returning to the light.

Conclusion

It seems like even though Hans Kung and other grand philosophers are Christian believers, the have always tried to optimize the relation between religion and science and their ideas have been mentioned in different books as well as the above book.

It should be mentioned that the contrast between science and religion is one of the subjects that most religious thinkers consider it, and people like Kung have entered in this field. Every once in a while a theory is presented in different fields of science and after a while it will either be accepted as a law or it will be put aside by another theory; while all religions try to obey the laws given from one source only, and since there is no messenger for science, then mankind is always waiting for a new theory.

On the other hand, with today's tools for science, the religion can never be rejected as it is presumed from author's words.

Some thinkers have mentioned that experimentally supporting theology is impossible. Ian Barbour says that some efforts have been made to find ways to make the logic of religion similar to the ones for science, like preparation of suitable information for theology. *(Ref: Graeme, 1971)*

In another words, development of science has some influence on understanding the theism and religion views of life and nature.

Because of some progresses in philosophy, it was observed that science itself is a lot more complicated than what positivists thought.

Meanwhile, we should consider the outcomes of religion on science as well which is less seen in Kung's theories, since the religion has had some influences on science after all. As it is seen that religious believes has always been an important supporter for modern technology.

Liberty of God is secured by the fact that we cannot gain the natural characteristics of the universe based on a logical facts, but at the same time, the love of God says that the world should not be a chaos so that it can be studied easily. It is really valuable that says beyond the scientific discoveries, there are limits which cannot be reached and the religious believes can give some answers to them.

Since the time of Newton, science was separated from theology, and after that, it was presumed that science is only provider of natural explanations.

Therefore, science has always had limitations for itself; but it does not mean that everything else beyond the science is unimportant, and or does not exist. Cosmology and physics raise questions which we cannot answer them; For example: why natural progresses are lawful? What did cause the big bang to occur? Why is

there a universe? *(Ref: Golshani, 2000)*

However, the intercourse between the science and religion is little, maybe here is where theology explanations become useful. Therefore, we have to get more familiar with different points of views in this field so that the relation between these two important factors can be revealed.

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ORIGINAL RESEARCH PAPER

The Nature of Religious Language from Rumi's Point of View

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ABSTRACT

SUBJECT AND OBJECTIVES: Mystical literature has provided an extensive area in which the nature of religious language, as a common topic of philosophy and religion, can be considered from a mystical point of view as well. In the meantime, the large collection of "Masnavi-ye Ma'navi" is a paradigm example of mystical texts that helps investigate the views of its creator, Jalalu-'d-din Mohammad Rumi on the nature of religious language. Rumi (Mawlawi, Mawlana) is one of the greatest Iranian poets and probably one of the most renewed poets in world literature.

METHOD AND FINDING: This paper, which was conducted with the method of qualitative research and documentary review of Rumi poems, is organized as follows: First, the seven main theories about the nature of religious language will be explained briefly. Then, some paradigm examples of "Masnavi" in which Rumi has expressed his views about religious language will be interpreted. Finally, it will be shown that, according to Rumi, religious language is mainly symbolic, then analogous, followed by univocal, and lastly equivocal.

CONCLUSION: In the conclusion of the research, there will be a brief explanation of the reason behind the aforementioned order, which shows why Muslim mystics, as one of the main four groups of Muslim scholars, have chosen such a view about religious language.

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Introduction

It is true that that the problem of religious language has been mainly viewed as a theological and a philosophical one; However, regarding its linguistic nature it can be considered as a literary issue too. Hence, it can be said that religious language is a common topic of philosophy, theology, and literature.

Philosophically, perhaps the most important issue about religious language is the problem of "meaning and reference". The basic question here is whether religious language is meaningful and referential?

Hence, the basic question is: can religious language be semantically descriptive and epistemically cognitive? If yes, how, and if not, i.e., if religious propositions are not and cannot be true descriptions of the world, then, what would be the role of such non-factual language and its propositions?

Theologically, one of the most important problems of religious language is providing a proper explanation of the nature of propositions describing God and His attributes. According to the doctrines of Abrahamic religions, God's properties are significantly different from those of human's; He is omniscient, omnipotent, omnibenevolent, absolutely simple, timeless, immutable, impassible, and such alike. That is, there is no divine composition, and all of God's properties are identical with his being or nature. *(Ref: Wainwright, 2013)*

Now the question that remains is: how can phrases and propositions, which are usually used to describe humans and finite creatures, be used properly to describe God and His attributes and actions?

Basically, is it possible for us, humans, with limited knowledge and linguistic abilities to speak meaningfully, truthfully, and factually about such a limitless and Supreme Being?

Literarily, religious sacred texts have usually been amongst the most important and influential books in humans' cultural history. For example, the Quran has always been not only the criterion of the correct use of the rules of Arabic language, but also an inspiring source of many literature texts throughout the world.

Accordingly, these texts have been viewed as inspiring sources of many literary texts throughout history. Now, is there any difference between the nature of the language of Divine texts and the language used in human literary texts? Can one not assume that the language of sacred texts, instead of being descriptive and factual, is mostly similar to the kind of symbolic, imaginary and vague language that is used in novels, poems and myths?

The roots of discussion about the nature of religious language can be traced back to Plato. *(Ref: Plato, 1892, Parmenides, Section 142; Ibid, 1962)*

Also, some past Christian and Muslim *(Ref: Aquinas, 1947; Zarkashi, 1957; Suyuti, 2008)* thinkers have made notes and written books on this issue. The topic, however, did not lead to a heated debate until the rise of analytic philosophy in the last century as well as the spread of Wittgenstein's ideas and the opinions of the members of the Vienna Circle regarding language and meaning.

Accordingly, various theories about the nature of religious language were proposed.

In this paper, regarding such theories, we aim to investigate the nature of religious language from Jalal-'d-din Mohammad Rumi's view on the basis of his poems, from his famous Divan, known as "Masnavi-ye Ma'navi".

Jalalu-'d-din Mohammad Rumi (1207-1273), also known as Jalalu-'d-din Mohammad Balkhi, Mawlavi and Mawlana, is regarded as one of the greatest Iranian poets.

Also, "Masnavi", whose complete name is "Masnavi-ye Ma'navi" (also written as Mathnavi and Mathnawi), includes almost 26,000 verses in 6 books, which to find Rumi's view we have examined almost all of these verses (and of course, not Rumi's other treatises and books), though for the scope of this paper only some paradigm examples of the poems will be stated.

On the other hand, Rumi is not only one of the greatest Iranian poets, but has also always been considered as one of the most prominent figures in Islamic mysticism.

Rumi has also been described as the "most popular poet" *(Haviland, 2007)* and the "best selling poet" in the America. *(Tompkins, 2002; Ciabattari, 2014)*

So, it seems that Rumi's ideas, in particular his mystic and religious opinions, deserve to be reinvestigated from a new point of view by using some frameworks that have been mainly provided by the philosophers of language and religion during the past century.

In this paper, firstly, the main seven theories about the

nature of religious language will be briefly explained. Then, some paradigm examples of "Masnavi" in which Rumi has expressed his views about religious language, will be interpreted. *(Ref: Foruzanfar, 1982; Dargahi, 1991; Khoramshahi and Mokhtari, 2005)*

Finally, it will be shown how Rumi's poems in "Masnavi" can be categorized under such theories.

In other words, the outcome of this paper is to show the weight of each theory of religious language from Rumi's point of view; that is, to determine which theory has the highest and which has the lowest position in "Masnavi".

It should be noticed that, regarding a vague and multilayer use of language in some of Rumi's poems, and also the overlapping of some theories with each other, we have to categorize such poems under two or three theories.

It seems that by examining Rumi's view as a paradigm example of a famous mystic, and on the basis of new theories, the dominant view of mystics, as one of the main four groups of Muslim scholars (other than philosophers, theologians and jurists), can be shown.

It is worth mentioning that in addition to ayat, Rumi has interpreted many traditions (hadiths) in his poems too. In this paper, however, only those poems have been examined which merely deals with the semantic and the referential aspects of ayat.

The Main Theories of Religious Language

In terms of analyzing religious language, philosophers of religion can generally be divided into two groups:

1. According to the first group, influenced by the early *Wittgenstein (1961)* and particularly by the logical positivists of the Vienna Circle *(Schlick, 1996: 41)*, the principle of empirical verifiability is the criterion of meaningfulness.

That is, a statement is factually meaningful if it is empirically verifiable (theoretically and or practically). Hence, all religious and all metaphysical propositions are cognitively meaningless; since they are not empirically verifiable.

2. The second group who believe that religious propositions are meaningful, is itself divided into two subgroups:

According to the first one, religious propositions are not only meaningful, but also cognitively significant. That is, they convey information about the world, and can, therefore, be empirically verified or falsified. In fact, according to this view, some religious propositions are factually true description of the world. For example, the statement "Jesus is the son of God" conveys information about Jesus and is also true.

The second view, however, rejects this character of religious language.

The first view of the above division is itself divided into three groups:

A. The same words and phrases in everyday language and religious language have identical meanings.

In other words, the same words are applied univocally in both languages; that is, religious language is univocal.

For examples, the word "love" in "God loves humans" and "Abraham loves Sara" has identical meaning.

The main contemporary advocate of this view is William Alston. He argues that it is impossible to avoid "all creaturely terms [e.g., psychological and agential terms, like "know", "love", "forgive"] in thinking and speaking of God." *(Alston, 1985: 221)*

Of course, Alston does not defend complete univocality; nor does he reject the otherness of God. However, he argues that the radical otherness of God is not because of lacking common abstract features with creatures, rather it is due to the different ways those features are realized in the divine being. *(Ibid: 222)*

By appealing to functionalist concepts, which are unconcerned as to the intrinsic nature of the structure of the psyche in which they inhere, Alston claims that the same functional concept of knowledge, of purpose and the like can be applied in the same sense to Gad and humans. *(Ibid)*

According to this thesis known as "partial univocity", "by constructing tendency-versions of the law-like generalizations imbedded in the functional concepts" *(Ibid: 229)* one can attribute common functional psychological states to both God and humans.

B. Religious language is equivocal.

In this case, words are used to mean different things in different contexts. So, the same terms applied to God and creatures have different senses. For example, "good" in

"God is good" and "Socrates is good" refers to two distinct kinds of goodness.

One idea behind this thesis is that the natures of the Creator and creatures are so different that attributing any property positively to God makes Him a composite and a limited entity like creatures.

So, Moses ben Maimon; known as Maimonides *(Ref: Seeskin, 2010)* and his contemporary followers (*Ref: Wolfson, 1973, Vol. 2), Chapter. 5)* and Kenneth (*Ref: Seeskin, 2000)* have suggested that we are allowed to speak about God only negatively.

For example, one can say, "God is not body," in order to signify that change, generation and corruption do not basically apply to God. The affirmative propositions about God should be interpreted negatively too. For example, to say that "God is alive" only means that death cannot be attributed to Him. This doctrine is known as "negative theology".

The root of this idea can be traced back to Plato, when he says that:

> *One, then, is neither named, nor uttered, nor known, nor perceived, nor imagined. (Plato, 1892: 66)*

This idea was also later developed by Plotinus:

> *And we can and do state what it is not, while we are silent as to what it is: we are, in fact, speaking of it in the light of its sequels* ("Ennead V"). *(Plotinus, 1991: 14, Third Tractate)*

C. Terms that are used to describe God and His

attributes are not entirely equivocal nor are they entirely univocal; they are used analogously.

This is St. Thomas Aquinas's approach. He argues that,

> *Univocal predication is impossible between God and creatures. The reason for this is that when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; whereas when we apply it to God, we do not mean to signify anything distinct from His essence, or power, or existence… Neither… are names applied to God and creatures in a purely equivocal sense; Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all.*
>
> *Now names are thus used in two ways: either according as many things are proportionate to one, or according as one thing is proportionate to another; And in this way some things are said of God and creatures analogically.*
>
> *Now this mode of community of idea is a mean between pure equivocation and simple univocation. For in analogies, a term which is thus used in a multiple sense signifies various proportions to some one thing. (Aquinas, 1947: 85-86)*

For example, "good" is applied to God and creatures neither identical nor totally different;

it applies to the former, as all-good, unlimitedly; whereas it applies to the latter limitedly. In contemporary literature this approach has been defended by a number of philosophers, including Ralph McInerny. *(Ref: McInerny, 1961; Ibid, 1996)*

It is worth mentioning that metaphorical language, in propositions like "God is my rock or my shepherd", can be considered as a kind of symbolic language.

The second idea, according to which religious propositions are meaningful, but not cognitively significant has historically been outlined in various forms. The most important of them might be:

- The later Wittgenstein's idea of language game. *(Wittgenstein, 2001: 4)*
- Paul Tillich's thesis of symbolic language. *(Tillich, 1957)*
- Rudolf Bultmann's idea of religious language as a mythical language. *(Bultmann, 1934; Ibid, 1984; Ibid, 2000)*

The common aim of the early and the later Wittgenstein was to explain the proper relation between language and the world.

In *Tractatus* Wittgenstein believed the "picture theory of meaning/language" according to which the structure of our (formal and meaningful) language is the same as the structure of the world; *(Wittgenstein, 1961)* that is, a meaningful (atomic) proposition pictures a state of affairs or an atomic fact.

In Philosophical Investigations, however, Wittgenstein argued that the picture theory is not

true in its totality. So, he developed an alternative theory, according to which "the meaning of a word is its use in the language". *(Wittgenstein, 2001: 18)*

Therefore, to understand the meaning of a word we should look and see the variety of the uses of the word. *(Wittgenstein, 2001: 2-3)*

To address the multiplicity and variety of uses, Wittgenstein introduced the concept of "language-game", *(Wittgenstein, 2001: 4)* emphasizing "the fact that the *speaking* of language [i.e., language game] is part of an activity, or of a form of life". *(Ibid: 10).*

Religious activity, like scientific activity, is a form of life. However, the point is that these forms of life are totally different, and hence the language game of science is completely different from the language game of religion:

> *[i]n a religious discourse we use such expressions as… differently to the way in which we use them in science". (Ibid 1967: 57)*

Indeed, science and religion have a different criterion of meaning. *(Ibid: 58)*

This means that religious propositions are not factually cognitive and cannot be evaluated empirically. In other words, they are essentially self-referential, and there is no way to evaluate them on the basis of external facts. This view, known as "Wittgensteinian fideism", *(Nielsen, 1967)* implies that religion is mainly about intelligibility and unintelligibility, rather than trueness or falseness.

Of course, this is a controversial claim and some of Wittgenstein interpreters would object strongly to this.

In sum, the early Wittgenstein regarded religion as non-cognitive, meaningless and nonsensical; the later Wittgenstein, however, rejected the second and the third ideas; but continued to maintain the first idea.

The next thesis according to which religious language is meaningful but noncognitive is Paul Tillich's thesis of symbolic language. Tillich's thesis is mainly concerned with propositions that are about God and His attributions. According to Tillich, God is the ultimate concern of the believers, and at least in Abrahamic religions this is the case. *(Tillich, 1957: 2-3)*

On the other hand, since the true ultimate transcends the realm of finite reality infinitely…no finite reality can express it directly and properly. *(Ibid: 44)*

Therefore, we have no way but to transform concepts into symbols. Hence, any expression about the ultimate concern and his attributions must be symbolic. So, the "language of faith is the language of symbols." *(Ibid: 45)*

The only non-symbolic statement about God is that God is being-itself. *(Tillich, 1951: 238-9)*

What makes a symbol so powerful to play such a role is that a symbol (a) "participates in that to which it points". Hence, contrary to a sign that points to something by arbitrary convention, (b) symbols are not produced arbitrarily and intentionally, but "grow out of the individual or collective unconscious".

Furthermore, this "growing out of the unconscious" means that symbols (c) "unlock dimensions and elements of

our soul" and "open up levels of reality which otherwise are closed for us". *(Ibid, 1957: 42-3)*

It should be noticed, however, that the levels of reality that are opened by religious symbols are not the same levels of reality that are the subject of everyday life or scientific research.

In his "Systematic Theology", Tillich attacks positivistic verificationism as a general principle for all areas of knowledge, *(Tillich, 1951: 112)* and in his *Dynamics of Faith*, explicitly asserts that "[t]he dimension of faith is not the dimension of science, history, or psychology". *(Ibid, 1957: 33)*

Hence no conflict or even competition between religion, on the one hand, and science, history, psychology, and politics, on the other hand, is possible. *(Ibid: 39)*

All of this implies that religious language is not factually cognitive, though is meaningful in its domain.

According to Tillich:

> *The religious language, the language of symbol and myth, is created in the community of the believers and cannot be fully understood outside this community. (Ibid: 24)*

On the basis of statements like this, Irving Hexham argues that Tillich's view is very similar to Wittgenstein's idea of language game. *(Hexham, 1982: 344)*

The last important thesis according to which religious language is meaningful but non-cognitive is Rudolf Bultmann's idea of religious language as a mythical language.

Bultmann's main idea was that much of the "New Testament" Christianity is mythical rather than historical. In other words, what has been narrated as the life of Jesus should indeed be seen as a nonfactual story that was fabricated using the elements that mainly belonged to the pre-scientific cosmologies of the ancient Jewish and Greek world. *(Bultmann, 1984)*

Hence, in his "Jesus and the Word", Butlmann is seriously skeptic as to whether the "New Testament" could be viewed as a reliable source for Jesus's life story. *(Ibid, 1934)* However, this does not mean that the main figures of the "New Testament", in particular Jesus, are merely unreal beings fabricated by narrators.

He insists that

> *Jesus Christ is certainly presented as the Son of God, a pre-existent divine being, and therefore to that extent a mythical figure. But he is also a concrete figure of history-Jesus of Nazareth. His life is more than a mythical event, it is a human life which ended in the tragedy of the crucifixion. (Ibid 2000: 34)*

This quotation shows the line of Bultmann's main project, i.e., demythologization, whose aim is to distinguish the historical Jesus and the Christian message from its ancient mythical trappings and the christological descriptions and legends. Bultmann argues that the modern scientific view does not accept such a pre-scientific mythical worldview and so, "there is nothing to do but to demythologize it". *(Ibid, 1984: 9).*

This means that instead of rejecting the Christian message,

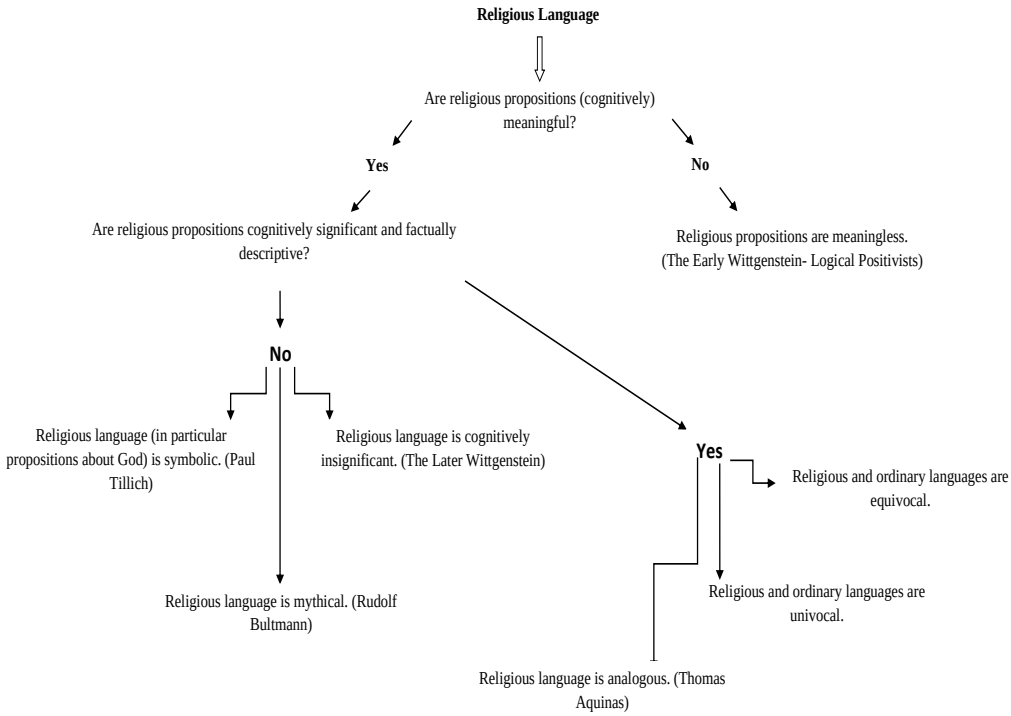
we should reinterpret it in modern terms such that it could be understood in the modern world.

For example, a scientific modern view does not accept that "Christ is Lord" is a historical fact. However, as a matter of faith, one can take this as a way of responding to God's message through responding to the calls of Jesus.

In sum, although the language of religion is factually non-cognitive and mythical, its meaningfulness for the modern world can be saved and heard through striping away its outdated and unacceptable worldview. The following diagram shows the abovementioned theories and their relations.

It is worth mentioning that all these theories have been criticized severely; however, discussion about such criticisms is out of the scope of this paper.

By having these theories in hand, let us now explain and interpret some paradigm examples of "Masnavi's" poems, and then, regarding the theories, explain and categorize Rumi's views on religious language.


Religious Language
Are religious propositions (cognitively) meaningful?
Yes
No
Are religious propositions cognitively significant and factually descriptive?
Religious propositions are meaningless. (The Early Wittgenstein- Logical Positivists)
No
Yes
Religious language (in particular propositions about God) is symbolic. (Paul Tillich)
Religious language is cognitively insignificant. (The Later Wittgenstein)
Religious and ordinary languages are equivocal.
Religious language is mythical. (Rudolf Bultmann)
Religious and ordinary languages are univocal.
Religious language is analogous. (Thomas Aquinas)

Religious Language as a Symbolic Language

- *Thy Jonah has been cooked in the fish's belly: for his deliverance there is no means but glorification of God. (Rumi, 2013, 3135, Vol. 2)*
- *He had not glorified (God), the fish's belly would have been his jail and prison until they shall be raised (from the dead). (Ibid, 3136, Vol. 2)*
- *Through glorification he escaped from the body of the fish. What is glorification? The sign (and token) of the Day of Alast. (Ibid, 3137, Vol. 2)*

These poems refer to *some* verses of the *Quran*:

> *"Then the fish swallowed him, for he was blameworthy. * And had he not been among those who glorify. He would have tarried in its belly till the Day they are resurrected." (Quran, 37: 142-144)*

Similar verses can be found in the *"Bible"*:

> *"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights". (Bible, The Old Testament, Jonah: 17)*

In the next poem, Rumi sees the three elements of the verses, i.e., sea, fish, and Jonah as the symbols of something else:

> *This world is a sea, and the body a fish, and the spirit is the Jonah debarred from*

the light of the dawn. (Rumi, 2013, 3140, Vol. 2)

Rumi says that as Jonah was imprisoned in the belly of the fish, one's spirit is jailed in his body as far as one has not seen the light of the truth. Rumi concludes that:

If it be a glorifier (of God), it is delivered from the fish; otherwise, it becomes digested therein and vanishes. (Ibid, 3141, Vol. 2)

Analogously, before the abovementioned poems, Rumi uses Joseph and his pit and prison as the symbols of the human's spirit and body respectively to advise that:

Thou art the Joseph of the time and the sun of heaven: arise from this pit and prison, and show thy face. (Ibid, 3134, Vol. 2)

The same theme is repeated in some other poems by referring to some verses Holy Quran, *(Quran, 12: 19-20)* and the Bible: *(Ref: Bible, The Old Testament, Genesis 38: 28)*

- *In order that thou mayst see that this world is a narrow well, and that, like Joseph, thou mayst grasp that rope. (Rumi, 2013, 673, Vol. 4)*
- *So that, when thou comest from the well (up) to the roof, the Soul will say, "Oh, good news for me! This is a youth for me." (Ibid, 674, Vol. 4)*

It is clear that in all these poems Rumi interprets religious terms as the symbols of something else; though, contrary to Tillich's main idea, these are not symbols of some unlimited transcendental reality.

However, in the following poems, which refer to verses from the Holy Quran, *(ReF: Quran, 28: 30; Ibid, 14: 24)* and Bible verses, *(Ref: Bible, The Old Testament, Exodus 3: 4&6)* some symbols have been used in line with Tillich's view:

- *Thou wilt see that this (pear-tree) has become a tree of fortune, its boughs (reaching) to the Seventh Heaven. (Rumi, 2013, 3564, Vol. 4)*
- *Afterwards go up the pear-tree which has been transformed and made verdant by the (Divine) command, "Be". (Ibid, 3569, Vol. 4)*
- *This tree has (now) become like the tree connected with Moses, inasmuch as thou hast transported thy baggage towards (hast been endued with the nature of) Moses. (Ibid, 3570, Vol. 4)*
- *The fire (of Divine illumination) makes it verdant and flourishing; its boughs cry "Lo, I am God." (Ibid, 3571, Vol. 4)*
- *Beneath its shade all thy needs are fulfilled: such is the Divine alchemy. (Ibid, 3572, Vol. 4)*
- *That personality and existence is lawful to thee, since thou beholdest therein the attributes of the Almighty. (Ibid, 3573, Vol. 4)*
- *The crooked tree has become straight, God-revealing: its root fixed (in the earth) and its branches in the sky. (Ibid, 3572, Vol. 4)*

When Moses arrived at the sacred tree in "*Wadi Ayman"* (Valley of Right Hand), he saw that its fire is becoming more and more illuminating. Then from the right hand of the valley a voice was heard saying that, "I am the Lord of the world."

The interesting point is that here not only do we seem to be dealing with symbolic language; but also with symbolic entities: the sacred tree is a symbol of unlimited existence of God, and its flourishing fire is a symbol of His manifestations.

Rumi, however, has taken the "tree" as a symbol of human existence. He first proclaims that if you relieve yourself from selfishness and self-centeredness, the tree of your existence will consequently ascend to the heavens; such that if you reach a position like Moses' then not only fire cannot annihilate you, but on the contrary make you livelier and more delightful.

Moreover, although the tree is a symbol of humans, since in such a high position it has absorbed in divine essence and made pure from any imperfection, it can also be a symbol of the ultimate concern and cries that I am God.

In this section, it is worth mentioning some of Rumi's poems in which he explicitly speaks about the symbolic language of the Quran. In the fifth volume of "Masnavi" he composed the following poems about the abbreviated letters of the Quran:

- *This Alif-Lám-Mím and Há-Mím, O father, have come from the presence of the Lord of Mankind. (Rumi, 2013, 1316, Vol. 5)*

- *The (other) letters resemble these Letters outwardly but are subject (to them) in respect of the (sublime) attributes of the latter. (Rumi, 2013, 1316, Vol. 5)*
- *A staff that any one takes on trial- how should it be described as being like that staff (Moses' rod)? (Ibid, 1317, Vol. 5)*
- *This Breath is (like the breath) of Jesus (in its effects); it is not (like) any wind and breath that arises from joy or sorrow. (Ibid, 1319, Vol. 5)*
- *This Alif-Lám-Mím and Há-Mím, O father, have come from the presence of the Lord of Mankind. (Ibid, 1320, Vol. 5)*
- *What resemblance has any (other) alif-lám to these? Do not regard them with this (external) eye, if you have a (rational) soul. (Ibid, 1321, Vol. 5)*

According to Rumi, the abbreviated letters of the *Quran*, such as *Alif-Lám-Mím* and *Há-Mím*, are symbols just like the Staff of Moses, and both are able to perform miracles. It is true that the abbreviated letters of the *Quran* appear to be like other letters, and likewise for Moses' cane. However, it is also true that both entities are symbols of a high and transcendental reality, and hence are miraculous. Analogously:

> *Muhammad is composed of flesh and skin; (but he is unique) although every body is homogeneous*

with him in its composition.[1] *(Rumi, 2013, 1316, Vol. 5)*

However, it should be noted that there is a big difference between Prophet Muhammad and other humans:

- *By the dispensation of God Há-Mím becomes a dragon and cleaves the sea like the rod (of Moses). (Ibid, 1328, Vol. 5)*
- *Its external appearance resembles (other) appearances; but the disc (round cake) of bread is very far from (being) the disc of the moon. (Ibid, 1329, Vol. 5)*

Religious Language as an Equivocal Language

- The ox has his color outside; but in the case of a man seek the red and yellow hues within. *(Ibid, 764, Vol. 1)*
- The good colors are from the vat of purity; the color of the wicked is from the black water of iniquity. *(Ibid, 765, Vol. 1)*
- *The baptism of God* is the name of that subtle color; *the curse of God* is the smell of that gross color. *(Ibid, 764, Vol. 1)*

In these poems, by comparing people who have approached closeness to God with those who do not reach such a status, Rumi emphasizes that to recognize the difference between these two groups we should consider their inner states and what lies within.

Qualities regarding appearance, like color, shape and so on, are the signs often used to recognize animals, not humans. Hence, Rumi makes a difference between inner and outer color.

1. Ref: Quran, 18: 110.

The outer (apparent) colors of objects are sensible and so are perceived through the sense of sight.

The inner color, however, is a spiritual property that reveals humans' good or bad characteristics. In the latter use, the usual meaning of color has been replaced by an anomalous one. Hence, in the *Quran* the color, which is normally a physical property, has been attributed to God who is presumably immaterial and non-physical:

> *"(The) color (religion) (of) Allah! And who (is) better than Allah at coloring? And we to Him (are) worshippers."* *(Quran, 2: 138)*

The verse says that God's color is the best color by which He colors the faithful people, which implies that God's color is indeed the same as humans' good characteristics and behaviors.

It is clear that this kind of color is not equivalent to physical colors but is essentially a spiritual entity.

Hence, what the verse means by 'color' is different from what people normally mean by it. So, they are equivocal. Otherwise, it should be assumed that the Quran has attributed a physical property to God, which is against the belief of all Abrahamic religions, and hence is absurd. Rumi has mentioned to this equivocality by comparing the apparent color of a cow with the inner color of humans.

In other poems Rumi has considered God's color as a dyeing-vat in which different colors (diversity) has transformed to one color (oneness); such that, by falling in this vat the

diversity of colors vanishes and everyone gains divine ipseity, and hence deserves to be prostrated by angels:

- *The baptism of Allah is the dyeing-vat of Hú (the Absolute God): therein (all) piebald things become of one color. (Rumi, 2013, 1345, Vol. 2)*
- *When he (the mystic) falls into the vat, and you say to him, "Arise," he says in rapture, "I am the vat: do not blame (me)." (Ibid)*
- *That "I am the vat" is the (same as) saying "I am God": he has the color of the fire, albeit he is iron. (Ibid)*

In sum, all the above-mentioned poems are evidence for the equivocality of religious and everyday languages where both attribute different meanings to the same terms such as 'color'.

Religious Language as a Univocal Language

In this section the aim is to reckon the poems wherein Rumi has considered religious language as univocal with everyday language.

In other words, it would be sufficient to find correlated poems and Verses and show that they have used the same terms identically, that is, with the same meaning.

Here are some examples:

> *Recite (the text), Every day He is (engaged) in some affair: do not deem Him idle and inactive. (Ibid, 3071, V. 1)*

The first hemistich of this verse refers to the following verse (Ayah) from the Holy Quran. The verse, however, states that:

> *Every day He is (engaged) in some affair. (Quran, 55: 29)*

The apparent meaning of the verse is not compatible with theological doctrines of Abrahamic religions according to which God is immutable and changeless.

Indeed, if the Arabic word "yom" means instant, then the verse says that at every instant God is (engaged) in some affair.

At any rate, the question of as to how this apparent meaning of the verse is compatible with the Abrahamic doctrines is not the issue of this paper; Rather the point is that Rumi has taken the apparent meaning of the verse and has not interpreted it differently mystically or any form alike.

> *No leaf drops from a tree without the predestination and ordainment of that Ruler of Fortune. (Rumi, 2013, 1899, Vol. 3)*

Some of the most difficult and controversial topics of theology are related to God's infallible and changeless foreknowledge about the material world and its particular events. One problem is that having such knowledge apparently implies assuming some changes in God's attributes, i.e., His knowledge. For the world is continuously changing and so it seems that knowledge about such world should continuously change too.

However, as we have mentioned already, God and all His attributes are presumably changeless and immutable.

Whether the proposed solutions to this problem are successful is not the

discussion point of this paper. The point, however, is that in this verse Rumi asserts that God's knowledge includes knowing everything, even the details of events of the material world.

This poem refers to the following verse from the Holy Quran:

> *"And with him are the keys of the unseen; none knows them except Him. And he knows what is on the land and in the sea. Not a leaf falls but that He knows it." (Quran, 6: 59)*

So, Rumi has repeated the apparent meaning of the *āyah* in his poems.

Religious Language as an Analogous Language

> The Beloved is all and the lover (but) a veil; the Beloved is living and the lover a dead thing. *(Rumi, 2013, 30, Vol. 1)*

This verse refers to verse (Ayah) of the Holy Quran that "Everything will be destroyed except His Face", *(Quran, 28: 88)* and other verses that say:

> *"Everyone upon the earth will perish, and they will remain the Face of your Lord, Owner of Majesty and Honor". (Quran, 55: 26-27)*

Such verses that are very common in "Masnavi", at first glance, do not seem to be compatible with the analogous theory of religious language. For, as we explained already, according to this theory, the same property can be attributed to both the unlimited creator

and the limited creatures analogously. The apparent meaning of the above verse, however, is that all perfections belong only to God, whereas others have no perfection at all.

However, considering the verses following the abovementioned and also other verses of "Masnavi" shows that Rumi's view can be interpreted in such a way that it becomes compatible with the analogous thesis.

For example, in the next verse Rumi says:

> *When Love hath no care for him, he is left as a bird without wings. Alas for him then. (Rumi, 2013, 31, Vol. 1)*
>
> *How should I have consciousness (of aught) before or behind when the light of my Beloved is not before me and behind? (Ibid, 32, Vol. 1)*

In these verses, Rumi refers to verses (Ayat) from the Holy Quran:

- *"On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what the great attainment." (Quran, 57: 12)*
- *"And those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us." (Quran, 66: 8)*

According to these verses, the light Faithfull people will move swiftly before them and on their right.

Rumi says that Divine light is the source of other lights, and this light is manifested by His servants in lower levels.

It is true that the real cause and the actual source of the light is God; however, it is also true that humans as the weak exemplars of this light are similar to God in luminosity. Hence, "light" is not equivocal between God and humans. Since this light has a divine nature, it gives such a position to humans that they are able to know the mysteries of "names" and deserve to be prostrated by angels:

- *Inasmuch as the eye of Adam saw by means of the Pure Light, the soul and in most sense of the names became evident to him. (Rumi, 2013, 1245, Vol. 1)*
- *Since the angels perceived in him the rays of God, they fell in worship and hastened to do homage.*[1] *(Ref: Ibid, 1247, Vol. 1)*

In the second volume of "Masnavi", Rumi repeats his view according to which the true real light is Divine light, which has been deposited in prophets' mold and they reflect it as mirrors. Then, at the next level, saints and friends of God play the same role:

- *That splendour of lightning which shone over the spirits, so that Adam gained from that Light (his) knowledge (of God). (Ibid, 910, Vol. 2)*

1. Ref: Quran, 2: 34.

- *The hand of Seth gathered that which grew from Adam: therefore Adam, when he saw that (Light in him), made him his vicar. (Rumi, 2013, 911, Vol. 2)*
- *Since Noah had enjoyment of that Jewel, he showered pearls (of Divine wisdom) in the air of the Sea of Soul. (Ibid, 912, Vol. 2)*
- *From (possession of) that mighty radiance the spirit of Abraham went fearlessly into the flames of the fire. (Ibid, 913, Vol. 2)*
- *When Isma'el (Ishmael) fell into the stream thereof, he laid his head before his (Abraham's) flashing knife. (Ibid, 914, Vol. 2)*
- *The soul of David was heated by its rays: iron became soft in his hand-loom.[1] (Ibid, 915, Vol. 2)*
- *When Solomon was suckled on (the milk of) union with it, the demon became a thrall to his command and obedient.[2] (Ibid, 916, Vol. 2)*
- *When Jacob bowed his head (in submission) to the (Divine) destiny, it (the Light) illumined (gladdened) his eye with the scent of his (lost) son.[3] (Ibid, 917, Vol. 2)*
- *When the moon-faced Joseph beheld that Sun, he became so wide-awake (wise) in the interpretation of dreams. (Ibid, 918, Vol. 2)*
- *When the rod drank water (was imbued with the influence of the*

1. Ref: Quran, 34: 10.
2. Ref: Quran, 34: 12.
3. Ref: Quran, 12: 94-96.

Light) from the hand of Moses, it made one mouthful of Pharaoh's empire.[1] *(Rumi, 2013, 919, Vol. 2)*

- *When Jesus, the son of Mary, found its ladder, he sped to the topmost height of the Fourth Dome (of Heaven). (Ibid, 920, Vol. 2)*
- *When Mohammed gained that Kingdom and Felicity, he in a moment clave the disk of the moon in two halves.*[2] *(Ibid,, 921, Vol. 1)*
- *When at (the sight of) its countenance Murtaz (Imam Ali) began to scatter pearls (of spiritual truth), he became the Lion of God in the pasture of the soul. (Ibid, 925, Vol. 2)*

In other poems, Rumi again repeats his idea that the same light has been manifested in different hierarchies with various grades and intensity:

- *Go towards a sense on which the Light is riding: that Light is a good companion for the sense. (Ibid, 1292, Vol. 2)*
- *The Light of God is an ornament to the light of sense: this is the meaning of light upon light.*[3] *(Ibid, 1293, Vol. 2)*
- *The light of sense draws (a man) towards earth; the Light of God bears him aloft. (Ibid, 1294, Vol. 2)*

In all these verses the word "light" has been used analogously between God and different creatures.

1. Ref: Quran, 26: 45; Bible, The Old Testament, Exodus 7: 10-12.
2. Ref: Quran, 54: 1.
3. Ref: Quran, 24: 35.

Data Evaluation and Analysis

By investigating all poems of "Masnavi", 369 verses were found wherein Rumi has somehow pointed to the Quran's Verses (Ayat) and interpreted them semantically. Examining these verses shows that they can be categorized under the titles of four theses as shown in the following table:

Thesis	Number of Verses
Symbolic Language	103
Equivocal Language	85
Univocal Language	88
Analogous Language	93

Now, considering this table, let us examine Rumi's view about the language of Quran.

The first point is that Rumi accepts neither the positivists' idea of meaninglessness of religious language nor the later Wittgenstein's view of language game. Moreover, there is no sign in "Masnavi" that shows his sympathy with the idea of religious language as a mythical language. The other four theories, however, somehow exist in "Masnavi".

Considering the characteristics of these theories, it can be asked, is it not the case that Rumi's view is paradoxical? In other words, since the theories are not compatible with each other, how has Rumi somehow employed all of them in his interpretations of the verses of the Quran? Doesn't this illustrate that Rumi have had a vague and unclear idea about religious language?

To solve this problem, it should be noticed that a variety of reasons, causes and occasions led to the descent of revelation and the Quran's verses. Hence, semantically, it is not the case that all

Quran verses have the same level of complexity and obscureness.

The Quran has indeed mentioned explicitly this property of the verses that there are two kinds of verses, namely, precise verses and ambiguous verses. *(Ref: Quran, 3: 7)*

This feature of the verses has historically opened a wide scope for the interpreters of the Quran, and has provided them the possibility of presenting a wide range of interpretations.

In other words, since many verses of the Quran have multilevel meanings, they accept different interpretations. So, there is no inconsistency in Rumi's view when he categorizes verses under different theses of religious language.

The next point that the table shows is that the symbolic and the equivocal languages have the highest and the lowest weight in "Masnavi" respectively. Also, the second and the third positions belong to analogous and univocal languages respectively.

Now, the important point is to examine the reason behind this order. In other words, the question is: why did Rumi interpret religious language mostly symbolically in his poems?

To reply to this question, it is worth mentioning again that the most important characteristic of religious language as a symbolic one is to speak about such transcendental realities that cannot be described cognitively by means of ordinary language. In other words, we use common expressions symbolically to

refer to realities that are unlimitedly beyond human's understanding.

Hence, it seems that the symbolic language deals mainly with the power of human's imagination. Poetry also possesses this property. That is, poets mainly use their power of imagination when composing poems; though the imaginary world is not the same as the transcendental world of religions. At any rate, the arationality of both worlds explains the similarity that exists between religious and poetry languages.

Another characteristic of symbolic language, which was explained previously, is that it is not cognitively meaningful. In other words, symbolic language does not explicitly describe the events of the world as they happen.

According to the followers of Abrahamic religions, the use of symbolic language is based on the fact that human's usual language is not able to describe truly and strictly Divine matters, acts and manifestations. From this point of view, symbolic language is very close to the language of poetry. For, the aim of poetic language is not to describe reality truly as it is. So, no poet is ostracized or encouraged because of what he/she has claimed to have commited in his/her poems.

In the Holy Quran, this characteristic of the language of poetry has been described:

> *"And the poets [only] the deviators follow them* Do you not see that in every valley they roam* And they what they do not do?".* *(Quran, 26: 224-226)*

Conclusion

The similarities that exist between the language of poetry and symbolic language might explain why Rumi has given such a high position to symbolic language in his interpretation of the Quranic language. However, it should be asserted again that in the language of poetry using the power of imagination and imaginative language sometimes leads to declaring meaningless expressions.

When it is said that using symbolic language in religion is to report events by employing imagination power, this means that to describe the realities which are beyond of human understanding we have no way but to use such a language.

In sum, symbolic language is not about irrational matters, but is about a-rational Divine matters.

After the symbolic language, the analogous language has occupied the second position. A simple explanation of this is that the analogous interpretation of religious language has historically had the most advocates among Muslim philosophers and mystics.

There is also no doubt that Rumi had mystical views. Many Muslim scholars have considered Rumi as one of the greatest Muslim mystics. So, it seems natural that analogous interpretation of religious language has such a high position in "Masnavi".

However, the higher position of symbolic language in comparison to analogous language might be because Rumi's poetical view has a preference over his mystical view.

The comparison between equivocal and univocal languages shows that t Rumi believes that in the Quran the latter has been used more than the former.

A proper explanation for this can be that Rumi, from a well-known, kalam point of view, was theologically Ash'ari. The followers of this school, known as Asha`irah, had a kind of formalistic view about the interpretation of the Quran. They insisted that an interpreter of the Quran should remain as faithful as possible with regards to the apparent meaning of its verses.

That is, according to this school, the univocal approach toward religious language is initially prior to the equivocal language. Therefore, regarding Rumi's theological belief, the same priority is seen in his "Masnavi".

In sum, comparing the positions of all four theses in "Masnavi", it could be concluded that Rumi's poetry and mystical view is overwhelmingly superior to his theological opinion. This means that Rumi was mainly under the influence of mystics rather than theologians.

Of course, a valid judgment about Rumi's view concerning religious language needs a comprehensive literature survey across all his works, whereas in this paper, the scope of the discussion has been limited only to his famous book of "Masnavi".

However, regarding Rumi's other great work, "Divan Shams Tabrizi", it can be said that Rumi mainly interprets religious language based on the mystic viewpoint.

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ORIGINAL RESEARCH PAPER

Philosophy of Pilgrimage of the Holy Prophets and Infallible People and its Effect on giving Meaning to Human Life

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ABSTRACT

SUBJECT AND OBJECTIVES: The subject of this research is to explain the philosophy of pilgrimage of the Holy Prophets and infallible people and its effect on giving meaning to human life. In this regard, the purpose of this article is to achieve a comprehensive knowledge of the category of pilgrimage, philosophy of pilgrimage and its role and impact on contemporary human life.

METHOD AND FINDING: In order to achieve the main subject and achieve the objectives of the research, with the method of qualitative research of the type of library studies and reviewing documents, verses and narrations and rational reasons, an attempt was made to process the research problem. The research findings also confirm the positive approach to the category of pilgrimage and the philosophy of pilgrimage and its positive role in giving meaning to human life.

CONCLUSION: At the end of the article and in conclusion, it was concluded that the category of pilgrimage from a religious and intellectual point of view is a matter of approval and those who go on pilgrimage, understand its material and spiritual effects in their lives. In this article, each of these topics has been thoroughly studied and verses and narrations have been used in them.

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Introduction

The issue of believing in the survival of the dead, regardless of the soul and body after death, is an issue that has been experienced in some Ummah Salafis who observed certain customs during the dead burial of some nations. Then some of the food and lights and objects that the corpse was interested in his life were placed in that crypt.

In the pre-Islamic and jahiliyyah era, they had strange beliefs about ghosts, and they considered their luck, deviations, prayers, and curses to be effective for the lives of the living, and they were always afraid of them.

The religion of Islam, which is the last and most complete of the divine religions, appeared at a time when the whole world was immersed in the darkness of ignorance and superstition; for the foundation of monotheism to be pure and pure from the first day, and for God not to be humble and needy before God for other creatures, and not to make it easy for anyone other than God Almighty to be effective in managing world affairs, destiny and the destiny of the world.

He forbade all the customs and traditions from which the smell of polytheism comes and makes man aware of God other than God and forbade the pilgrimage of the dead, which in its place is not devoid of wisdom and benefit; as the Messenger of God, said:

I forbid you from visiting the graves because he was sure that if he prescribed those customs and traditions and left them in their place, it would be very difficult for the monotheistic ideology to progress in such a tainted form.

But after he came to fruition as a result of the teachings of Islam and the explanations of the verses of the Quran, the tree of monotheism and the plagues of polytheism, Ma'mun and strengthened in his abode, then he said: Be aware, visit these graves that remind the Hereafter and Except for that. In other words, visit the graves, which are reminiscent of death and confirm on. *(Qushayri Naisaburi, 2017)*

This is the matter of the next dimension, which the fundamentalists have considered to be the main principles of jurisprudence. Therefore, the benefit that comes from the pilgrimage of the dead to the living is the remembrance and thought of the Hereafter, and the preparation of the offspring for the Resurrection, and the disregard for the deception of the world.

Although the Messenger of God, after forbidding the pilgrimage to the graves, ordered it again to remind him of the Hereafter, this was so pervasive in Muslims that Muslims considered themselves forbidden from visiting graves.

But since it is as if the spirit of idolatry, including moralism, is so mixed in human nature that it is difficult to remove it, and continual austerity requires that the spirit of pure monotheism penetrate it; as the transcendent burden of this statement states:

> "*And most of them do not believe in Allah without associating others (with Him)". (Quran, 12: 106)*

except in the state of polytheism, *(Ref: Quran, 12: 106)*

and it is clear to them that even many of those who profess faith are not safe from it.

This is when we see that after the death of the Messenger of God, and the intermingling of Muslims with nations such as Egypt and Iran, who paid special attention to their dead and built tombs and tombs on their graves to promote the spirit of moralism among Muslims.

That is less than a hundred years, especially after the mixing of Muslims with Iranians and Egyptians, who were prominent and distinguished in mortals, and the tombs of kings and pharaohs in these lands are the most witness to the spirit of moralism in these nations.

The same superstitious beliefs of the pre-Islamic era, in the strongest possible terms, combined with the deadly beliefs of other nations, popularized the deadly market, although dozens of narrations from the Prophet and the Imams erred in forbidding repairs and repairs and rebuilding graves and building domes.

According to many hadiths, in the last Hours of his honorable life, the Messenger of God, by supplicating and praying to God, demanded that: *(Ref: Ibn Kathir, 1977, Vol. 14: 53-54)*

> *God forbid that the grave be buried, except for the worshiper. God did not make my grave an idol to be worshipped, because he was familiar with the spirit of dead worship.*

They may soon return to their previous ignorance and deadliness.

Imam Ali, by keeping the tomb of Fatima and keeping

the will to hide his grave, intended to prevent people from diverting attention from the Creator to the people.

It did not take long for hundreds of domes and courtyards to be erected on the graves of the dead, and of their domes rose to the sky, and the countless endowments and vows on those courts reached the level of endowment officials.

It is claimed that a quarter of Iran's endowment property is mostly donated to the dead, and also in other Islamic countries, Allameh Helli has collected many fake pilgrimages in the book of "Bihar Al-Anwar", for example: In the pilgrimage of the Messenger of God, his rites:

> "*Found in an old copy of our companions' books". (Majlesi, 1983, Vol. 98: 262)*

I have found this pilgrimage in an old version of the writings of our companions, *(Ref: Ibid)* or that the last pilgrimage to the spells on the inscription is the continuation of God Almighty, although he writes that my opinion in the old version of the components of our companions wrote this pilgrimage letter in an old version of the writings of our companions or that (the last pilgrimage to Amallah Ali Al-Nasir Adam Allah Azra) has been spelled out, although he writes that my opinion in the old version of the writings of our companions is this pilgrimage letter in an old version of I have found the writings of our companions, in the pilgrimage of the Imams of Baqiya:

> "*Found in an old copy of our companions' books". (Ibid, Vol. 98: 262)*

He writes:

> *I have found the pilgrimage in one of the old versions of our companions in one of the old versions of our pilgrimage.*

Many of the pilgrimages mentioned in this book are narrated without any evidence from the book of "Mazar-e-Kabir and Mesbah Al-Anwar" and the like, and most of them are narrations about grains and weaknesses; Because of Ali ibn Abi-Hamza Bataini, the accursed Waqifi, and Mohammad ibn Sanan Ghali al-Mashreq, and Abdullah ibn Mas'ud al-Mahmumum, and Bakr ibn Saleh Mut'awun al-Mash'um, and Ammar ibn Fathi, and Bunis ibn Zubayyan Ghali al-Kadhab, and Ahmad ibn Hilal, the accursed Saif ibn Umayrah al-Mat' un and Ali, Ibn Hasan Fathi is accursed and Ali ibn Hasan is a liar.

You may be surprised by the accursed word that follows the names of the narrators of the pilgrimages and thinks that these curses are from the author of this article, now we will introduce two of them to you from the books of men.

Ahmad Ibn Hilal, an example known as Baghdadi Ghali, who was exaggerated and cursed, is Yunus ibn Zubayyan Ghali and a hadith maker, and his hadith should be ignored.

Imam Reza said:

> May God curses him. I testify to Younis bin Zabian a thousand curses that follow every curse a thousand curses that bring those curses to the bottom of hell. They are equal in the most severe torments). *(Kashi, 1984)*

These were the people who brought us fake pilgrimage letters, which Imam Sadegh said:

> *"I swear by God if they had been tested and afflicted by us, and we ordered them to accept such things from us, it would have been obligatory on them".* That they do not accept those things from u.

Objective of Research

Pilgrimage has a special place in the general context of Islamic thought. In this regard, it is worth paying more attention to it. From the beginning of Islam until now, our leaders and elders have been drawn to emphasize and pay attention to this issue and have called us to it in various ways.

In this regard, Islamic writers and authors have worked hard throughout history and have written valuable books, but in today's society and our young generation who are thirsty for Islamic truths, few books explain the meaning of pilgrimage and the history of pilgrimage and its importance in human life has brought something, or if it has, it is scattered and in a language incompatible with today's language.

With this article, I decided to collect a collection of articles from various sources, and I did a little research on these great dimensions, and especially the role of pilgrimage in human life.

The Semantics of Pilgrimage

Pilgrimage in the word means the desire and intention (song) to do something or someone, and in custom, the pilgrimage of someone is to come to him to honor and bow down and getting acquainted with him.

The pilgrimage to the graves, including the infallible and others, will take place at their burial place to honor them and greet them.

Besides, the pilgrimage of the infallible from afar and also the pilgrimage of Imam ZamanAjal Allah Almighty Farjah has been referred to by paying attention and greeting him. The pilgrim of “Zayer”, the pilgrim of “Mazur” and the pilgrimage as well as the place and place of burial of Mazur is a “Mazar”; as the words that the infallible visit, such as the pilgrimage of the great community and Ashura, are referred to as “pilgrimage”.

Terminologically, The word pilgrimage is the Arabic “pilgrimage” which is derived from the root “z” and “r”.

A pilgrimage is a religious act of worship that means attending religious leaders or dignitaries or at their graves, or visiting a sacred or revered place to express devotion and gain spiritual grace, or to pay homage. Pilgrimage has two sides, one side of which is the believer.

On the other hand, a person doesn't need to be a human being, and therefore, visiting the Kaaba is also called a pilgrimage. Also, one does not have to be a pilgrim to live in the world.

History of Pilgrimage

Pilgrimage is a long-standing and common pilgrimage among different ethnic groups and has existed in all religions and sects. It's just that the shape and the place and the people are different.

Although the pilgrimage to Islam is fundamentally different from the Buddhists, Zoroastrians, and Christians in terms of content and method, because

it is motivated by human nature and is done with an inner motivation, it has a scope that extends to all races and religions.

In a brief look at the history of pilgrimage, from a thousand years before the birth of Christ, we come to the pilgrimages and holy places that the tribes of Assyria and Babylon had in the cities of Ur Susa-Nipour.

Pilgrimage in Hinduism has a long history and for it, rituals such as washing the body before pilgrimage and perfuming oneself and covering women are prescribed.

The largest Hindu temples and shrines in Benares attract millions of pilgrims. In the city (Amrit SAR) where there is a famous golden temple, there are spectacular pilgrimage ceremonies.

Although the expansion and generality of pilgrimages and old shrines in Asian countries such as China, Tibet, Sabalan, India, Burma, Korea, and Iran, etc, indicates the depth and roots of this tradition in the East, it should be known to be dedicated to It has no particular race or territory; as one of the most important religions in Christianity is the pilgrimage to holy places. It was the first Christian shrine in Palestine.

It was the first Christian shrine in Palestine; And in European cities, the tombs of the saints are considered a place of pilgrimage.

In the Middle Ages, huge caravans from the heart of Europe set out for the pilgrimage to Jerusalem and traveled extensively and difficult to reach Jerusalem.

Rome houses the largest shrines, and pilgrims go there with vows, needs, and prayers. England, France, and Italy are also the sites of many shrines.

Pilgrimage is also common among Sunnis, and the jurists of the four Sunni religions consider the pilgrimage to the grave of the Holy Prophet of Islam to be one of the most recommended.

The Indian city of Ajmir, the tomb of Sheikh Moinuddin Chishti, is a sign of this presence; Because the Holy Quran is the explanation of the whole thing and expresses everything necessary for the upbringing and training of human beings.

In the following, Let's take a brief look at the pilgrimage in it and suffice with hints of it:

> *"And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression". (Quran, 9: 84)*

This verse indicates the legitimacy of pilgrimage. The Prophet said that he prayed over the bodies of the dead and stood at their graves and prayed for them, so this verse forbids this practice regarding infidels and hypocrites:

> *"O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful". (Quran, 5: 35)*

Intermediary placing (Shafi'i placing) and seeking from great personalities is a matter

of the pilgrim's intellect and instinct based on this natural state that is hidden from him.

It places the manifestations of divine mercy as intercessors and means in the court of God.

The pilgrim's real request is from the Almighty. Therefore, there is no rational or narrative prohibition on placing the Shafi'i close to God and the saints; but according to the Quranic verse, the believers are instructed to refrain from opposing God, O you who believe, and seek a means of approaching Him and Ijtihad in His way. May you be saved?

> *"And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them". (Quran, 18: 21)*

It turns out that after the death of the Companions of the Cave, people came to visit those graves and therefore built a building and a mosque. And God has not forbidden such an act after this story. He even endorsed them with the phrase. *(Tabatabai, 2009)*

Also, these verses of the Quran indicate the legitimacy of the construction of mosques and holy places on the graves of the elders, otherwise, the verses would have referred to the source of the Shari'a's suffering.

Etiquette of Pilgrimage

The Holy Quran says:

> *"Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa, ". (Quran, 20: 12)*

Accordingly, and First of all, outward purity such as ablution and ghusl of pilgrimage and esoteric purity, which is the intention of closeness and purity of heart to obtain grace:

> *"In it are men who love that they should be purified; and Allah loves those who purify themselves". (Quran, 9: 108)*

Wear clean and new clothes and perfume yourself:

> *"O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant". (Quran, 7: 31)*

Leaving almsgiving and giving alms to the poor:

> *"Believe in Allah and His Apostle, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward". (Quran, 57: 7)*

Avoiding vain words and canceling, focusing the senses and the presence of the heart:

> *"And who keep aloof from what is vain". (Quran, 23: 3)*

Praise and praise be to God and send blessings on Muhammad and the family of

Muhammad, and ask God's forgiveness:

> *"O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation". (Quran, 33: 56)*

Reading permission to enter and asking for permission to enter:

> *"O you who believe! do not enter the houses of the Prophet unless permission". (Quran, 33: 53)*

Whenever you see the holy shrine, repeat the remembrance of "Allah Akbar" several times before starting the pilgrimage:

> *"And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)". (Quran, 17: 111)*

If there is no excuse, recite the pilgrimage standing.

Reading effective pilgrimages such as "Aminullah" (Great Society, Special Salawat, and etc).

When reciting the pilgrimage, do not raise your voice:

> *"O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another". (Quran, 49: 2)*

Two Rak' ats of the pilgrimage prayer after the end of the pilgrimage:

> *"Say to My servants who believe that they*

should keep up prayer and spend out of what We have given them secretly and openly". (Quran, 14: 31)

Recitation of verses from the words of God Almighty (the Quran) and a gift to the holy spirit of the Imam:

"Therefore, read what is easy of the Quran". (Quran, 73: 20)

Determination and decision to leave sin and repentance in the presence of Imam:

"O you who believe! turn to Allah a sincere turning". (Quran, 66: 8)

Also, Prayer for the health and well-being of Imam Zaman and the preservation of the Islamic system.

The History of Pilgrimage of Infallible Imams

Pilgrimage, this purposeful visit, is not just about our time. The source of this movement is from the beginning of Islam and the traditions of the great Prophet of Islam.

Hazrat Khatam used to personally visit the graves of the martyrs at different times of the day and night, together with the crowd.

In the eighth year of AH, when Mecca was conquered by the Muslims and the Holy Prophet entered Mecca, after visiting the Sacred House of God, the Imam went to the branches of Abu Talib to visit the grave of Hazrat Khadijeh and asked him for higher ranks.

Our Holy Prophet not only took care of the pilgrimage himself but also paid his last respects to the Muslims and

the believers after their death; as they said:

> *"Anyone who visits my grave after my death seems to have migrated to me while I was alive. So, if you can't visit my grave, send greetings to me from afar, this will surely come to me". (Tusi, 1985, Vol. 6)*

Also he said:

> *If a person's pilgrimage me after death, is like that pilgrimage me in my life. (Muttaqi Hindi, 1993)*

In the book Sharif Kafi, the late Kulayni narrates from the Holy Prophet that he said:

> *"Pilgrimage is necessary for religion". (Kulayni, 1987)*

Therefore, the practical value of this pilgrimage is to visit and meet it in such a way that the great authority of prophecy orders it to all believers, and in the case of one's person, if he is unable to do so, by accepting the believer's greeting, he is proud to introduce him to his pilgrimage that it's Including his religion.

After the death of the Holy Prophet of Islam, Hazrat Fatemeh Zahra did not leave her father's grave and cried with her until she died.

Imam Ali and other Imams in any case considered the pilgrimage to the grave of the Holy Prophet as superior to other matters and persevered in it.

Each of the Imams, especially whenever they wanted to leave Medina first visited the grave of the Messenger of God. When Imam Husain was forced to leave Medina for Mecca due to the threat of Yazid, in the last days he

went to visit the grave of his ancestor and said goodbye to him.

Imam Baqir, Imam Sadegh, and Imam Musa Kazem used to visit their ancestral ancestor in the Prophet's Mosque while they were in Medina, and they used that place as a stronghold to defend the province.

Imam Reza, when he was forced to move to Khorasan, first went to the Al-Nabi Mosque for pilgrimage and burial with the grave of his great ancestor, the Holy Prophet, and for some time he was engaged in pilgrimage and farewell.

The above-mentioned pilgrimages and their spiritual and political effects have historical roots and are not a movement that was created later but are among the traditions of the Holy Prophet of Islam that he performed during his personal life and after his death.

The followers and Shiites of this school also carried out this order after the death of the Messenger of God.

It is said that the first pilgrims of this place were the captives of Karbala who, after the end of that tragedy, when they wanted to transfer the captives from there to Kufa, Imam Sajjad, with a tormented body, reached the coffin of his father, brothers and relatives and especially He wept over his father's coffin so much that his aunt, Zainab, consoled him.

After Omar Sa'd's move from Karbala to Kufa and the transfer of the captives, a group of Bani al-Assad who lived in Ghaziriyah lands, because they were aware of IbnSa'd's army's movement, rushed to murder and visited the bodies of the martyrs, prayed over them and buried them.

That is, Imam Husain was buried at the site of the current holy shrine, and Hazrat Ali Akbar (Ali ibn al-Husain) was buried at the bottom of his father's feet; Then they buried the other martyrs in the same place and at the bottom of the foot next to each other. Recently, their burials cannot be seen separately, but they are visited in the same area.

The tomb of Hazrat Abolfazl (Abbas Ibn Ali) is farther from them in "Masnah" on the way to Ghazrieh, that is, in his murder. *(Mofid, 1993)*

The next pilgrim to Karbala; as it is narrated, is a companion of Jalil al-Qadr and a pious Shiite, Jabir bins Abdullah Ansari.

In the forty martyrs and after Jabir, the flood of enthusiasts and devotees to the Ahl al-Bayt and the position of guardianship and Imamate from all sides gradually subsided to visit the martyrs of Karbala.

Imam Baqir and Imam Sadiq emphasized on pilgrimage to their disciples and went on pilgrimage themselves; Even the Ashura pilgrimage is for Imam Husain and a memorial to Imam Baqir, and there are other pilgrimages left from Imam Sadegh.

Shiites have embraced this good tradition, and poets, speakers, and writers have written poetry, sermons, and essays in addition to the greatness of pilgrimage, the oppression of Imam Husain, and the effect of the uprising and immortality of this message to preserve its history in Shiite history were noted.

The message of pilgrimage has worked throughout Shiite

history, crushing the oppressive apparatuses of history one after another. The palace destroyed the oppression and tyranny of the Umayyahs and destroyed the building of the Abbasid aggression and caused the Shiites to be proud of the course of history.

Pilgrimage has historically become an irrevocable tradition for Shiites and has gradually become so perfected that the culture of pilgrimage itself has become so constructive and effective that it has given rise to certain spiritual developments and the upliftment of Muslims.

The culture of pilgrimage has regained its special status so that the general Muslims, to travel, generally prioritize the pilgrimage in their family life plan, whether it is a pilgrimage to the house of God, which is obligatory if it is possible, and whether the pilgrimage is separate.

Pilgrimage to the graves of the infallible and other pilgrimages to holy places and holy shrines.

These pilgrimage trips and this progressive culture of pilgrimage have always had a growing growth and tangible constructive effects since ancient times.

In the past, pilgrimage caravans walked all the difficulties and sufferings of the pilgrimage on foot, for days and weeks and sometimes months, to fulfill their desires and achieve their great and holy goal.

Then, when the roads were created and the chariots moved, they made the pilgrimage easier to some extent; but now that the vehicles, trains, and planes are available, the flood of enthusiasts and

pilgrims to the holy graves of the infallible and other great shrines remains unimaginable. Imagination is on the rise.

The Importance and Legitimacy of Pilgrimage and its Role in giving Meaning to Human Life

1. Pure Reasoning

One of the advantages of Shia Imamiyya is the special attention paid to the pilgrimage to the grave of the Holy Prophet and the Imams. The Shiites have great respect for these tombs and build luxurious and majestic buildings for them. Charity does not withhold to have too much or too little wealth. *(Muzaffar, 2010)*

As the ruling of reason confirms it and we should try to honor and respect those who have a great God and visiting their graves is a kind of respect for them, and also commemorating the first prophet with pilgrimage and so on is a celebration of Islamic rites and rubbing the opponents' noses and since the pilgrimage of that Imam during his lifetime was a good deed, it will be the same after death, especially since the Prophet has a purgatory life after death.

And again, the intellect does not know the obstacle of the pilgrimage of that Imam and does not see any ugliness in it, but as it was said, the commemoration of his grave is the wisdom of his respect that guided the people to the right path and caused happiness and happiness of the people in both worlds.

2. Quranic Perspective

There are various verses of the Quran with various themes, from which it is possible to obtain the ruling of permitting or invoking the pilgrimage to the graves of the saints, some of which are mentioned below.

God Almighty forbids the presence of the Prophet next to the graves of the hypocrites and says:

> *"do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression". (Quran, 9:84)*

The verse seeks to break the character of the hypocrites and forbids the Prophet from attending the burial of the hypocrites or stopping while visiting the graves.

Beizawi in "Anwar al-Tanzil" and al-Wusi in "Ruh al-Ma'ani" and others have pointed out that the meaning of this verse is to forbid stopping next to the grave of the hypocrite when burying or for pilgrimage.

Commentators say that since some have suggested that the mosque be built, it has been discovered that they were Muslims and monotheists, so it is clear that the mosque was proposed because it was constantly being built so that the shrine of the Companions of the Cave could be the tomb of the people. *(Rezvani, 2006)*

3. Sunnis Perspective

The Holy Prophet not only ordered the pilgrimage to the graves, but he also went to visit the graves to establish the approval and permission of this issue.

We also examine this issue in the legitimacy of pilgrimage in the narrations and the practice of the Prophet to visit graves.

The issue of the legitimacy of pilgrimage has gone through three stages:

A. Abaha Stage; Continuation of the sentence to the license that was in the previous Sharia.

B. Prohibition Stage; in the early days of Islam, according to special beliefs and polytheism, some people, especially the People of the Book, prostrated themselves on the graves of their deceased parents. That is why it was banned at the beginning of Islam.
C. The Stage of Returning to Abaha; The Prophet said:

> *"I forbade you from visiting graves; But there are no prohibitions from this time, visit the graves, but do not say what causes God's wrath". (Tabarani, 1986, Vol. 11)*

The Practice of Holy Prophet to the Visitation of Graves as a Role Model

Buraidah Aslami quotes Messenger of God; as saying:

> *"I forbade you from visiting graves; but Muhammad was allowed to visit his mother's grave. You should also visit the graves because it reminds you of the Hereafter". (Qushayri Naisaburi, 2017)*

And the Hakim Naisaburi narrates from the Buraidah Aslami that the Prophet visited the grave of his mother with a thousand angels and I did not see that day crying like that day. *(Hakim Naisaburi, 2002)*

Tal'aibn Abdullah says: We went out of Medina with the Messenger of God to visit the graves of the martyrs. As soon as we reached the area (HarWaqam) we saw the graves and said: O Messenger of God, no! Are these the graves of our brothers? He said: *"These graves are our companions"* and when we reached the graves of the martyrs, he said: *"These graves are our brothers". (Abi Dawud, 2002)*

Muslim narrates from Aisha that the Prophet used to go to Baqiya at the end of the night and greet the people of Baqiya as follows:

> *"Peace be upon you, O people of the believers". (Qushayri Naisaburi, 2017)*

Ibn Abi Shiba narrates: At the beginning of each year, the Prophet used to visit the graves of the martyrs of Uhud and greet them as follows:

> *"Peace be upon you, with what you have been patient, so yes, following the house". (Saduq, 1993)*

In the books of Sana'i Sunnah and Ibn Majid Sunnah and the revival of Ghazali's sciences, quoted who the Holy Prophet said:

> *"Visit the tombs because this will remind you of the Hereafter".*

In the same books, quoted as saying: The Holy Prophet visited the grave of his mother and wept over her, and also those around him cried and said:

> *"Visit the graves with awareness and Do not forget to remember the Hereafter by visiting them".*

This is about the mustahabb and permission to visit the righteous and the believers, (Karbalae) but about the acceptance of the pilgrimage to the graves of the Imams, the Ahl al-Bayt ordered our own Shiites to visit their graves, now we refer to some of these narrations.

Sheikh Tusi quotes Imam Reza as saying:

> *"And indeed, for every Imam, there is a covenant on the necks of the saints and their Shiites. Of all the faithfulness and good deeds to this covenant, the pilgrimage is to*

their graves". (Hakim Naisaburi, 2002)

Mohammad ibn Muslim quotes Imam Baqir as saying:

"Order our Shiites to visit Husain ibn Ali, because instead of bringing it, it is obligatory on every believer who acknowledges the Imamate of Husain on behalf of God Almighty". (Majlesi, 1993)

Ali Ibn Maymun says; I heard Imam Sadegh say:

"If any of you performs a thousand Hajj; but does not visit the grave of Imam Husain, he has even left God's rights".

When asked why the Imam said:

"Husain's right is obligatory on every Muslim". (Ibid)

Conclusion

One of the advantages of Shiite Imams is paying special attention to visiting the graves of the Prophet and the Imams. He respects the graves of the Imams and considers them great, which is why they are buildings Builds on them.

This issue and its impact on human life were studied from three perspectives: reason, Quran and narrations, which led to the same conclusion in all three cases:

The intellect does not recognize the obstacle of pilgrimage, but the pilgrimage to the graves and the Imams of the wise is respect for them, and this respect is the happiness of the people in both worlds.

There are various verses in the Quran, for example:

"And thus did We make (men) to get knowledge of them that they might

know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them". (Quran, 18: 21)

In the hadiths, the legitimacy of pilgrimage was examined in the narrations and practice of the Prophet for visiting graves. The legitimacy of pilgrimage, according to the Prophet, who said:

"I forbade you from visiting graves; But from this time there is no prohibition, visit the graves, but do not say anything that makes God angry".

In the practice of the Prophet for visiting the graves, it is narrated that the Holy Prophet visited the graves of their mothers and cried and also made those around him cry and said:

"Going on pilgrimage the graves consciously so that by remembering them, to imagine the resurrection Day".

Regarding the pilgrimage to the grave, God says that standing next to the grave of hypocrites and polytheists is not permissible and should not be stopped, but visit the graves of prophets, saints and religious leaders and visit with awareness because it reminds of the hereafter, resurrection and purgatory that man after Death goes there Is. The Prophet said:

"If a person performs Hajj and does not visit me, he has persecuted me". *(Imam Reza, 1986)*

And also, said:

> *"If a person goes on pilgrimage to me, I will intercede for him". (Ibn Qulawayh Qomi, 1938)*

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ORIGINAL RESEARCH PAPER

Ethical Considerations of Employment of Married Women from the Religious Perspective

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ABSTRACT

SUBJECT AND OBJECTIVES: This research is about knowing the important factors to be considered by a working woman's in religious point of view. Women play a very important role in religious; First and foremost, they bear the future generations of human being. They are the mothers that nurture the future leaders of the world; and They are the wives and the trustee of their husbands. To understand more about the rules of religious regarding women, we need to first understand regarding the position of women in religious. Why she is created, what are her purpose in this world, how she was created and how she is different and similar from men? By doing this, understanding her and the rulings that governs her in religion can be easier.

METHOD AND FINDING: In this research, which was conducted with a qualitative method and analytical approach, it was found that under the rules of religious, working is permissible for women but she is bounded by certain rules that are for her own benefit. Woman is created as a servant of God so it is her primary duty to serve God. A woman also can be a wife and mother so she also has her duties and responsibilities that must be taken into consideration before planning to work.

CONCLUSION: The research results showed that procuring livelihood is not a woman's obligation and responsibility but it is permissible for her to work provided that she will not neglect her primary duties and responsibilities. Working and having an employment for women has its benefits and disadvantage so both must be taken into consideration and benefits should be greater than its disadvantage.

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Introduction

Paradise lies under the feet of the mothers and there is also a saying that says: “behind a successful man, there is a woman.” We can also hear that the future of the society depends upon the hands of the mothers. These are words addressed to mothers and wives in the society noting what are the vital roles they held in our society.

In this changing world, it is common to see married women working outside of their homes and it is considered normal. We can see men that are the ones staying in the house taking the duties of the mother since their wives are working outside. We can also see both parents working and their children are left to other person to take care.

These kinds of situations are seen in religious communities nowadays; but:

- What are the ethical considerations of this matter according to religious?
- How does religion address these issues and what it is suppose to be in the family when it comes to religious point of view?
- Who must be working outside and who must be there to take care of the children according to religious?
- What are the possible benefits and consequences when a married woman is working outside their houses?

In general, women working are more dominant nowadays than what it is in the past. Women nowadays are seen in the industry rather than just staying in their houses. They are the created beings to cause the balance of this world as according to the holy Quran:

> *"And that He created the pairs, the male and the female." (Quran, 53: 45)*

Because of this, it is important to point important factors to be considered in religious point of view, that will be addressed in this research.

Women in Religious Logic

Islam regards the woman as an independent, perfect member of society and places no difference between her and the man as far as human virtues go. *(Misbah Yazdi et al, 1991)*

Islam establishes true and complete equality between man and woman, summed up in the Prophet's saying:

> *Women are full sisters of men. (Khayat, 2003)*

Religion pays attention to all details regarding the role of women in society, their relationship with men as mothers, wives, sisters, and daughters. It provides a charter of rules and regulation to make sure that women are protected and respected in every possible scenario in society. Sex, race, caste, creed, financial status, etc do not in any way define the greatness of a person. Both men and women are creatures of Allah almighty made for worship and servitude. Both have been assigned different roles and are in no way superior to the other except on grounds such as morality. *(Saifee et al, 2012)*

Unlike other religious books, there is no mention in the Quran that a woman has been created of some inferior material, or that she has any parasitic and leftist aspect. Islam does not support the notion of the people who suppose that the spouse of Adam was created of his left ribs. Islam has no contemptuous

view of woman in regard to her nature and innate character. *(Mutahhari, 2015)*

Men and women, although having many aspects in common, also possess unique characteristics. One such characteristic is that women are delicate, beautiful, and likable beings. They are charming, attractive, and lovable; whereas men are charmed, attracted by and love women's qualities. *(Amini, 2002)*

Man differs from the woman to a large extent from a psychological viewpoint. Women are normally more emotional, while in man, the intellect dominates over the emotions. This difference is directly related to their nervous systems. *(Misbah Yazdi, 1991)*

Men and women differ in terms of some physical and spiritual features; rationality and wisdom is predominant in men, while in women, emotion and affection prevail; women are more attracted to literature, arts, and ornaments, and they love peace, whereas men have more tendency towards science, thoughtfulness, and work. *(Dehshahri, 2016)*

A woman is an emotional being whose emotions are dominant over her logic. She is naiver and more sensitive than a man. She can be deceived more easily and has less control over her emotional desires. She cannot decide wisely once she is upset. She can be amused or made upset with little effort. *(Bani, 2015)*

Man is usually more aggressive and quarrelsome, which qualities do not accord with motherly sentiments and care. On the contrary, woman is more convivial and peaceable in her feelings, in particular, motherly affection

which can be regarded as the main source of her other emotions, the driving force behind her most willing acceptance of these heavy duties, of which she makes ideals in life. *(Misbah Yazdi, 1991)*

Undoubtedly, there is no discrepancy in Islam between men and women as far as their relationship to Allah in concerning as both are promised the same reward for good conduct and the same punishment for evil conduct. *(Patoari, 2019)*

The Quran mentions:

> *"Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-Allah has prepared for them forgiveness and a mighty reward". (Quran, 33: 35)*

> *"Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it*

shall not be accepted from them, and they shall have a painful punishment". *(Quran, 5: 36)*

Women's Employment from a Religious Perspective

According to religion, working is not a right but a duty and men and women are no different in this regard. Women must also perform their social duties and they are free in choosing their occupation. However, taking heed of the special physical and spiritual genesis of women, not all lines of work are consistent with their eminence or abilities and other members of the society. Women are exquisite, sensitive, and beautiful beings. Because of this exquisiteness and beauty, they have much allure and influence with men. *(Amini, 2011)*

There is no prohibition for women employment in religion. Allah says in the holy Quran:

"And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things". *(Quran, 4: 32)*

"...That I will not waste the work of a worker among you, whether male or female…". *(Quran, 3: 195)*

Both man and woman have, under Islam, equal rights to take up any profession. During the lifetime of the Prophet, some women worked in agriculture, some tended animals, or worked in weaving and

cloth making, or in home industries or other trades. Some women were nurses caring for those who were ill or tending men injured in battle. *(Khayat, 2003)*

It is right that earning a family's living is an obligatory deed of the man, and that women are not Islamically (as per Islamic laws) responsible for this act. Women, however, should also have a job. In Islam, idleness is discredited and reproached. *(Amini, 2002)*

Regarding idleness, Imam Sadiq is reported to have stated:

> *"The Almighty Allah hates too much sleep and too much rest." (Kulaini, 1987, Vol 5: 84)*

Muslim woman is not forbidden to go out of her home for necessity and she is even allowed to be employed. In the time of the Prophet, women went out to the market or their farms. The prophet did not stop a woman in her iddat (Waiting period for a woman) from going out of her house in case of necessity.

Jabir ibn Abdullah says husband of my aunt divorced her and when she was spending her iddat in the house she wanted to go outside of the house to get some of her date palms harvested and sold. Someone halted her, saying that you are not allowed to go out of the house during iddat. She went to the Prophet to whether she could go outside of the house or not and the Prophet said:

> *"You go out and get the date trees harvested (and sold) so that you may be able to do some other good work." (Patoari, 2019)*

In reference to every Muslim man and Muslim woman, the Prophet suggests that *"he [or she] does some work, and thus he benefits himself and can give away in charity"*. The daughter of the prophet Hadrat Zahra also used to work at home. *(Kulaini, 1987, Vol. 5:86)*

So for a woman, work is a privilege, not a duty. She may undertake it whenever her circumstances allow. It is man's duty to take full care of her, looking after all her needs for her living, even though she may be rich. *(Khayat, 2003)*

At the same time, it is true that in Islam women are permitted to work and have an employment but it must be in accordance with the Islamic rulings. Islam provides rules for women's safety, security and for her well being and they must adhere to these rulings whether they are working or staying at home. If the work performed by the woman demands that she gets out of her house, she must get the permission of her husband in case she is married. According to the religious opinion of Imam Khomeini:

> "*Her getting out of the house must be permitted by her husband*." *(Ref: Ma'arif Books, 2005)*

Values and Norms Governing the Employment of Married Women

Being a woman, she can be at the same time a servant of God, a wife and a mother so she must not neglect her duties. She is permitted to work as long as it is not a hindrance to all of her primary duties as a servant of God, a wife and a mother. Human beings are not created

without having any purpose.

Allah mentions in the Quran:

> *"And I have not created the jinn and the men except that they should serve Me". (Quran, 51: 56)*

Acts of worship are duties incumbent on every Muslim, male or female, while bringing benefit and preventing harm are duties incumbent upon all Muslims, males and females collectively. Such duties must be fulfilled. If they remain undone, everyone in the Muslim community is at fault and incurs a sin. *(Khayat, 2003)*

A woman being a human being; it is her primary duty to worship God. That includes the daily obligatory prayers, observing fasting in the month of Ramadhan, performing Hajj if she is able, giving Zakah (obligatory charity) and other things that is prescribed to her by God such as observing modesty and wearing hijab (Islamic veil) and the likes.

Being a woman, she can also be a mother. A mother plays one of the most social roles and expressions of human towards human. This requires a lot of self abandonment, generosity and kindness. That is the reason "mother" is the most beautiful word, the symbol of love and self-sacrifice. Children shall be thankful to their mother. She is not only a creator of new life but also helps to form future generations. *(Gezova, 2015)*

A woman is created to bear and raise children in the best possible way. *(Saifee et al, 2012)*

Pregnancy and childbirth are sacred duties which are arduous, time consuming and momentous. Man's reproductive

role is instantaneous, while the woman has to bear the burden of pregnancy for several months. If we add to it the time she must spend on suckling, nurture, cherishing and bringing up her child, then we see that her role is much longer than the man's. *(Misbah Yazdi, 1991)*

In the holy Quran, pregnancy is described as hardship and weakness upon weakness as it stated:

> *"his mother bears him with faintings upon faintings and his weaning takes two years". (Quran, 31: 14)*

In a similar verse, Allah says:

> *"…his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months…". (Quran, 46: 15)*

Childbirth must also by no means be regarded as something instantaneous. Rather, it is preceded, accompanied and followed by pains, indispositions and possible side-effects. It is further known that after delivery, the woman needs rest for the first few weeks, so as to regain her normal disposition. *(Misbah Yazdi, 1991)*

After the struggles of pregnancy and pain of giving birth, a woman is faced in another challenge in her life of taking care of the new born child. She has the duty of breastfeeding and this task is difficult for the mother but is so important for a child.

The Most High God says:

> *"And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their*

> *maintenance and their clothing must be- borne by the father according to usage…". (Quran, 2: 233)*

The important fact is that the mother's milk affects the baby's character and according to the narration from Imam Ali:

> *"Do not choose foolish women to feed (your children) with their milk, because the milk makes their base qualities penetrated into the child". (Hurr Amili, 1988, Vol. 15: 188)*

The mother's presence and care is irreplaceable during the first months of a child's life. A little child is entirely vulnerable and for his survival he needs somebody to look after him. *(Gezova, 2015)*

Mother is the caretaker of her house and her offspring. Her duty includes making it sure that the family eats healthy foods and living in a clean and safe environment. One of her important duty is feeding her children. Health or illness, beauty or ugliness, even good or bad temperedness, and cleverness of children are all related to the way they are fed. The responsibility of education, training, and running of this sensitive social base lies with the women.

Therefore women, through their deeds and behavior towards their family, can determine the deterioration or progress of a nation. Thus, the job of a housewife is sensitive, respectable and revered. *(Amini, 2002)*

The mother has to direct the child towards righteousness and to keep him away from corruption through presenting proper alternatives which can

occupy him, in order that he will not be led on towards what is corrupted, a psychological barrier will be established between him and corruption, and a model will be set forth for him in order to follow after in this frame. *(Ma'arif Books, 2005)*

Parents in general and mothers in particular are responsible towards their societies. They can serve their society by bringing up pious children. On the other hand, carelessness about their responsibility will be questioned on the Day of Judgment. Small children of today are the men and women of tomorrow. Whatever lessons they learn now, they will practice in future societies. If families improve, the society will progress, because societies are no more than a collection of families. Tomorrow's world will suffer with today's bad-tempered, stubborn, ignorant, cowardly, materialistic, nasty, careless, selfish and cruel children. On the contrary, tomorrow's world will benefit from today's children who are honest, well mannered, generous, brave, just, and trustworthy etc. Thus, the progress or deterioration of a society is in the hands of women. *(Amini, 2002)*

Being a woman, she is also a wife. Wife has a vital and very effective role to play in bringing about stability and happiness to the family. She serves as a security for her husband. She is also the means of love, compassion and tranquility; As mentioned in the holy Quran:

> *"And one of His signs is that He created mates for you from yourselves that you may find rest in them,*

> *and He put between you love and compassion; most surely there are signs in this for a people who reflect". (Quran, 30: 21)*

Becoming a wife is very important step in a woman's life. *(Chand, 2009)*

The woman must bear in mind that her relationship with her husband has a religious priority and that it comes at the head of everything else as long as this relationship is included within the frame of the religious standards. Such an importance is attached to the woman's relationship with her husband to the extent that it is considered to be a basis for the woman's struggle for God's sake. *(Ma'arif Books, 2005)*

The Holy Prophet stated:

> *"If a woman does not perform her duty as a spouse, she has not done her duty to Allah". (Hakim Naisaburi, 2002, Vol. 2: 552)*

Being a wife, her primary responsibility is making it sure that she is performing the rights of her husband upon her. By fulfilling her duties, she is fulfilling his rights. It is natural that the man looks towards his wife and family as a source of comfort and relief. Therefore, she should anticipate his expectations and needs. Wife must be the source of happiness to her husband, the source of love care and respect. *(Amini, 2002)*

This is stated in a very beautiful verse of the holy Quran:

> *"And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect". (Quran, 30: 21)*

Allah has created men and women as company for one another and so that they can procreate and live in peace and tranquility. *(Patoari, 2019)*

It is also ascribed to The Noblest Prophet that he said:

> *"…The best woman among you… is the easy coming, the soft, and the obedient. She is the one who does not sleep while her husband is still angry till he is pleased, and the one who preserves her husband while he is away from her. She is one of God's workers, and God's worker is not disappointed". (Kulaini, 1987, Vol. 5: 325)*

Consequences of Married Women's Employment According to Religious Ethics

For married women, working has a lot of advantage and disadvantage. It can have positive impacts or negative impacts in her personal life, family life, social life, and in the community. Working for married women benefits more about financial matters but it can also be detrimental to her health, both physical and spiritual and her relationship with her family.

1. Positive Impacts

Work has many advantages; for instance, making individuals financially independent, which is a noble goal. *(Kheyamy, 2018)*

It is mentioned that the Prophet Muhammad said:

> *"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor" . (Bukhari, 2017, Vol 34: Hadith 25)*

There are many women working in different fields and we cannot deny that they greatly contribute in the field of economy. Although many Muslim women are seen as teachers, there are also some that worked in factories, companies. There are many fields wherein men are not much expected such as in beauty salons, textile and boutique, birthing homes and etc. yet they greatly contribute to the economy.

Evidence shows that women's full participation in the economy drives better performing and more resilient businesses and supports economic growth and wider development goals for nations. *(Revenga and Shetty, 2012)*

Women working in medical field are highly needed in a society. 'As for medical profession, women doctors are badly needed in the field of gynecology and obstetrics. Usually women feel shy and even forbidden by Islam from consulting male doctor as per as possible in their ante-natal and post-natal treatment but if it is a question of life and death then in special circumstances it is permitted.

In Islam women are encourages in medical profession'. *(Patoari, 2019)*

A working mother can have positive impacts to children's development as well. Singh gave detailed explanation in which he said:

> *A working mother with some sense of accomplishment and satisfaction can serve as a good role model for her children.*
>
> *Children can get inspired to pursue their dreams and ambition. Mothers who effectively manage work and family, it develops ethical value towards work into their children.*
>
> *They could especially help their daughters break stereotypes and work for whatever they wish to accomplish in life.*
>
> *Working mothers have to manage a plethora of activities. They encourage their children to take responsibility. With both parents working, each family member has to play a more active role. Children learn skills that they would not learn otherwise. Raising independent children prepares them for the real world and inculcates in them sense of responsibility.*
>
> *Working mothers spend quality time with their children to compensate for the amount of time they do not spend together. Children also look forward to spending time with their parents. They do not take their mother's attention for granted.*

Children of a stay-at-home mother might get used to their mother's attention round the clock and fail to acknowledge her efforts.

The financial benefits that come with having both working parent, such as going to good schools and pursuing extra-curricular interests can inculcate a sense of security in children. (Singh, 2019)

2. Negative Impacts

Women working can be at the same time a wife a mother and a servant of God that has certain responsibilities and obligations.

From a religious perspective, her primary duty is to take good care of these responsibilities that is why men are oblige to procure the livelihood for the family and provide for her needs. If she will be working at the same time she might neglect these obligations and that might cause imbalance in the system of the family resulting to undesirable results.

As what already have been mentioned, women's primary duty is to serve God and worship Him alone. As a human being, she has obligations that must be observed in her daily life such as performing the obligatory prayers, wearing her hijab properly and etc. She is also commanded to do fasting during the month of Ramadhan and such many other duties. Neglecting these obligations will be detrimental to her well being and to her spirituality.

Worship is the key to the door of a good life in the hereafter. This world will not be eternal and everyone in

this world will perish as stated in the holy Quran:

> *"Everyone on it must pass away". (Quran, 55: 26)*

This life is only a test for mankind. It is mentioned I the Holy Quran:

> *"Who created death and life that He may try you- which of you is best in deeds; and He is the Mighty, the Forgiving". (Quran, 67: 2)*

Working for a married woman means more tasks to do and this would means that there is a possibility for her to have less time for worship or the worst case she will neglect worship. There are many forms of worship and there are obligatory and recommended worship; Of course for those who are not working there is more time to do recommended worships such as reading Quran doing the recommended prayers, fasting and etc.

At the same time working has negative impacts to women being a servant of God; it can also affect other aspects of married woman's life. Workplace exposures have the potential to interfere with:

- Male and female hormonal systems
- Women's menstrual cycle
- Development and function of sperm and ova
- Process of fertilization and implantation
- Fetal growth and development
- Lactation of process

Many workingwomen faced a lot of ill health during their pregnancy and complications during childbirth along with ill health during postnatal period. *(Akhtar et al, 2018)*

A pregnant woman also needs additional rest. In the early pregnancy, the woman will feel tired as her body becomes accustomed to being pregnant. In the later stages of pregnancy, the growing baby uses more f the woman's energy and causes greater strains in her body. Reducing a pregnant woman's workload helps her to get more rest and keeps her healthier for the delivery. *(Chand, 2009)*

Mothers, in spite of having their kid's best interests at heart, might fail to provide their children a safe emotional outlet. They might not be enthusiastic to hear their children' issues after a hectic day at work. Children in such cases could resort to finding an outlet elsewhere or simply feel that their parents are not interested in their lives. *(Singh, 2019: 20)*

A study by *Nomaguchi and Milkie (2006)* examined whether or not people's perceptions of their parents was affected by their mother's employment (or lack thereof) during their childhood. Regardless of hours worked, children of mothers who worked reported less discipline from their mothers than those whose mothers did not work outside the home.

Those with working mothers also reported less support and more verbal assaults than those whose mothers did not work. *(DeJong, 2010)*

Problems can arise between parents over the mother's employment. Such parental conflict can adversely affect children. It could damage their self-esteem and make them insecure. If mothers bring their frustration home, children could develop a negative

attitude. They could perceive her work as a source of distress for their family. *(Singh, 2019)*

A woman represents various social roles within the family. The two most important and fundamental roles are to be a mother and a wife. *(Gezova, 2015: 45-46)*

If she failed to carry on these responsibilities, her family might collapse. This might cause for unwanted divorce or misguided children that can ultimately cause problems within the society.

Conclusion

Based from all the given details in this research, we can therefore conclude that married women are allowed to work from a religious perspective; but are subjected to certain conditions. They are allowed to work but they must not neglect their primary and most important duties as being the servants of God, wives and mothers.

In religious point of view, procuring a livelihood and supporting the family is the husband's obligation and a wife can even request for a divorce if a husband will neglect this duty. A wife is not obliged to work and procure the livelihood for the family but she is allowed in case it is necessary or it is not an impediment on her primary duties. She must also obtain permission from her husband before deciding to work.

Islam unlike any other religions and societies has given value and high status to women. She has been given rights and freedom. Islam pays respect and places high honor on women as they carried the humanity in their wombs and made the future generations be nurtured on their lap. They have the very important role as the wives and the mothers that would bring the progress or destruction in the society.

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ORIGINAL RESEARCH PAPER

Characteristics of Near-Death Experiences (NDE) according to the Transcendent Wisdom and its Function in giving Meaning to Human Life

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ABSTRACT

SUBJECT AND OBJECTIVES: philosophical rational analysis of Muslim philosophers about death now with reports from revived people or pre-death experiences which especially in the last century has attracted the attention of branches of psychology, has created this issue that What is the relationship between experimental findings and rational explanations in Islamic philosophy? This question was a starting point to investigate the descriptions of the nature and characteristics of near-death experiences according to the rational philosophical viewpoint particularly the Transcendent wisdom.

METHOD AND FINDING: The present study was conducted according to the analytical-descriptive methodology, and the data were collected using the library research approach. The findings showed that near-death experiences arise when the bonds of the soul to the body get weakened, and this pushes any material veils aside and guides them to the imaginal world. As the rupture gets more profound, humans sense more in-depth experiences with added features in their lifes. The experiencers become free from the constraints of place and time as the two elements are absent in the imaginal world. The unity that such people sense arises due to achieving higher levels of understanding when their bonds to their bodies get more weakened. Experiencing heaven and hell in such experiences can be attributed to being exposed to the truth of actions.

CONCLUSION: Sadr ul-Din Shirazi viewed love as the result of insight and existential unity. Being united with divine beloveds leads to happiness, while unity with sensual beloveds brings about agony in the imaginal world. Simultaneously experiencing love and unity with the light occurs due to the increased existential vastness and the achievement of a more in-depth understanding of love.

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Introduction

Near-death experience (NDE) is known as a spiritual and immaterial journey to a world beyond matter. Published reports of these experiences have received much attention in the present century, and especially in recent years.

The presence of transcendental and immaterial elements and perceptions in these experiences, in addition to being attractive and surprising to the audience, also raises many questions in the minds of readers. Readers of these experiences, regardless of their religion, try to answer the questions and ambiguities they have about death and the afterlife in their minds by reading published reports of near-death experiences.

In recent years, different views have been proposed in relation to these experiences and their characteristics, and each of these views tries to explain and analyze this phenomenon.

The first scientific work on near-death experience was published by Raymond Modi in 1975, Life after Life. Most of the works that have been written so far about near-death experiences have empirical approaches and have been presented mainly by Western scientists.

In these works, using new experimental sciences, various explanations of physiology and biology about near-death experiences have been presented and several works have been published in this regard.

In contrast, less research has been done on rational and philosophical approaches to near-death experiences, and there is no comprehensive Work on this.

In this article, an attempt has been made to examine the possibility of achieving a rational approach to the phenomenon of near-death experience and its role in human life and to extract and present it from the words of Islamic philosophers, in particular Mulla Sadra and the school of transcendent wisdom.

Near Death Experience

Near-death experience is the experience of a death-like condition that occurs to some people in certain situations, such as accidents, serious illnesses, and the like.

Bruce Greyson defines near-death experiences as:

> *Deep psychological events with mystical, spiritual, and transcendent components that occur for people who are on the verge of death or in severe states of physical injury. (Ref: Cardena et al, 2004: 320)*

Janice Holden, a researcher on near-death experiences, considers this phenomenon to be a parapsychological and spiritual memory reported by people on the verge of death. *(Nouri, 2008: 15)*

Examining the states and characteristics that the NDE Experiencer have found in their personal experiences and which they have narrated to others after returning to the world, it becomes clear that the near-death experience is not a definite death and is merely a state similar to the situation of the moribund.

Characteristics of NDE

Although near-death experiences seem to be quite different in detail, by examining and studying near-death experiences reports, a number of general

and common features and characteristics can be achieved among all these experiences. Perception and awareness, Exodus from the dimension of time and place.

Feelings of existential unity, encounter with the truth of deeds, observation of heaven and hell, indescribable pleasures, and observation of light and holy existence are among these characteristics.

NDE from the Perspective of Transcendent Wisdom

Since near-death experiences take place in the realm of the purgatory and the Imaginal world, all the features that the experiencer have reported from their experience are consistent with the structure and features of the Imaginal world. In the following, each of these features will be introduced and explained.

1. Perception and Awareness

Perception and awareness as a common element are present in all the features of near-death experiences.

All of these characteristics indicate the perception of a feeling -positive or negative- that is fully perceived by the NDE experiencer. Indeed, every thing that is seen in the reports of near-death experiences are the experiencers attempts to describe these perceptions and awareness.

These perceptions belong either to external and perceptible things, such as observing the body and the environment, or to things that are not normally felt and observed, such as observing light and sacred existence. Thus, near-death experience can be considered a set of consciousnesses.

2. The Soul is the Place of Knowledge and Perception

Perception and awareness of the effects of the human soul and does not stop with death. After death, the material body loses its function and it is the human soul and spirit that remains and continues its new life. Therefore, the perceptions of the soul will not stop and will continue after death.

Mulla Sadra considers the soul as an abstract and immaterial thing, *(Sadr ul-Din Shirazi, 1989, Vol. 8: 260)* and believes in the survival of the human soul and spirit. He has proved the immaterial of knowledge by using various arguments such as "non-extension of science" and "The Impression of the Big Things in Small Places" and believes that the place of knowledge and perception and awareness in man is his soul and spirit; Because human material body they can not be the home of immaterial human perceptions.

In addition to rational arguments, Mulla Sadra also refers to narrated evidences in this regard. He writes about this in the book "Shawahid ul-Rububiyah":

> *Conclusive rational evidences and proofs indicate that the place of wisdom and the place of knowledge will never be destroyed. A prophetic hadith "You were created for survival and not for perishment" and a noble hadith "The earth does not eat the place of faith" and an honorable verse: "They are alive with their Lord, provided with*

sustenance, rejoicing in what God has given them" indicate this. (Sadr ul-Din Shirazi, 2004: 398)

3. Exodus from the Dimension of Time and Place

One of the common features in near-death experiences is Exodus from the dimension of time and place. Usually leaving the dimention of place begins with the start of experience of death. The experiencer leaves his body and observes his corpse. He feels that he is out of his body and can look at his body and the environment from other angles.

In some NDE reports, even the most accurate details of the environment are reported. Interestingly, in this case, the experiencer usually does not show biotic signs and doctors confirm his natural death, but at the same time the experiencer sees and knows all the events around him even in the most precise detail. Even some Experiencer Observe their own cardiac resuscitation by medical staff.

The following are two examples of these experiences:

- *I could look down at my body, which was on the hospital bed. I could clearly see people that rushing and forcing a device on its wheels to get to the bottom of the bed. I knew very well in those moments that this device is an electric shock. At this time a priest entered the room and performed the last rites, which are usually performed on the beds of the deceased. At this point I moved down to the*

bed so I could better observe what they were doing on my body. I was like an observer watching a ceremony with care and interest. (Morse, 1996: 24)

- *I found myself in my parents' house. They were sitting in the smallest room of the house. It was a three-by-four room… (Sadeghi, 2018: 114)*

Also exodus from the dimension of time is seen in many reports of NDE. According to the experiencers, the time component has no place in their perceptions. They considered time as an earthly concept that was meaningless in their experience. The following are some of these experiences:

- *There is no time in the world of death. If I mention a specific time, I mean earthly time. That is, I am describing events in terms of the time of the material world. Afew seconds in the material world is a short time. In the world of death, these earthly seconds can be very long. (Ibid: 45)*
- *In my experience, I have come to understand that time is just an illusion. There is no past and no future, and time is the eternity of this moment, which is in unity. All our lives are happening at the same time. (Ref: Taylor, 1994)*

4. Lack of Time and Place in the Imaginal World (Purgatory World)

Exodus from the dimension of time and place in NDE is

due to the nature of the the imaginal world and is one of the effects of reducing the attachment of the soul to the body. In the view of Muslim philosophers and transcendent wisdom, matter and body cause time and space limitations of man in this world. Therefore, in the NDE, with the gradual reduction of the soul belonging to the body and entering the purgatory and the imaginal world, the spatial and temporal limitations of man are also gradually removed.

According to most Muslim philosophers, the concept of time is “the amount of motion”. *(Mesbah Yazdi, 1986, Vol. 2: 142; Motahari, 1997, Vol. 6: 140)*

Movement is also defined by philosophers as the gradual departure of the object from force to action. *(Tabatabai, 1982: 254)*

Therefore, since the imaginal universe has no matter, there is no motion and consequently no time in this universe.

Exodus from time and space does not happen all at once in near-death experiences, but gradually. The reason for this, is the gradual reduction of the soul's belonging to the body. Thus, as the attachment of the soul to the body diminishes, so does the departure from place and time for the experiencer.

5. Feeling of Existential Unity (Oneness)

The feeling of existential unity is another feature of near-death experiences that has been attributed to various phenomena in the expression of the experiencers. These include a sense of oneness with light, a sense of oneness with the sacred, a sense of oneness with action, a sense

of oneness with objects, and a sense of oneness with heaven or hell.

NDE Reports shows that the quality and intensity of the sense of unity varies from experience to experience:

- *I have seen in my experience that indeed we are all one, and that everything is a manifestation of the Creator. We are all sparks trying to find a way back to the light [and our source]. (Ref: Taylor, 1994, Betty Eadie Exprience)*
- *The feeling of unity and oneness with the whole universe and what was around me prevailed. Everything in turn was a part of me. (Ref: Ibid, Mariana Exprience)*
- *Every part of the universe was a part of me, and every part of me was a part of the universe. (Ref: Ibid, Doug Exprience)*
- *I became one with the light I was so filled with a feeling of gratitude and love that I cried because I felt that I was the light and it was my light. I heard the voice again, We are all from the light and we will return to the light. My happiness was indescribable, my emotions did not control me and I was one with everything. (Ref: Ibid, (Josiane Antonette Exprience)*

Perception Levels

The feeling of existential unity in near-death experiences can be considered as another effect of reducing the attachment of the soul to the body. The process of perception

and awareness in human beings has stages and levels that gradually change with the decrease of the soul's belonging to the body. Therefore Understanding the levels of perception is necessary to clarify why expriencers feel united.

Islamic philosophers consider four level for perception:

1. Sensory Perception
2. Imaginary Perception
3. Illusory Perception
4. Intellectual Perception. *(Ibn Sina, 1996: 81; Sadr ul-Din Shirazi, 1989, Vol. 3: 360)*

Suhrawardi, by including illusory perception in imaginary perception, considers the stages of perception as three times as sense, imagination and intellect. *(Sobhani Fakhr, 2011: 98)*

Sensory perception is the perception of something material that is present to the perceiver with the same perceptible characteristics as time, place, position, quality, quanity. At this level, only a form of the perceptible object is perceived for the perceiver, not itself. *(Sadr ul-Din Shirazi, 1989, Vol. 3: 360)*

This level begins with sensory connection and ends with disconnection. *(Araki, 2004: 76)*

Imaginary perception is the imagery of what is perceived in sensory perception. Imagination power imagines the same material object that came into sensory perception with all its features. *(Sadr ul-Din Shirazi, 1989, Vol. 3: 361)*

This mental image that remains in the mind is called the “imaginary form”. This form has all the sensible properties except matter *(Araki, 2004: 76)*.

Illusory Perception (illusion) is the perception of intangible

meaning. Or the perception of rational meaning but not in a general way, but in a partial and tangible way. Hence, fantastic Perception is specific to the personal and partial meaning to which imagination belong. *(Sadr ul-Din Shirazi, 1989, Vol. 3: 361)*

In illusory perception, the human mind cuts off the tangible form from its properties, without, of course, cutting off the relation of the tangible instance to the abstract form.

Like the vague image that is reflected in our mind of something we see from afar. Illusory perception, although abstracted from the characteristics of tangible, does not go beyond detail and can only be applied to the same object *(Araki, 2004: 76)*.

The fourth level of perception, called intellect, is the perception of an object in terms of its truth, without considering anything else. *(Sadr ul-Din Shirazi, 1989, Vol. 3: 362)*

At this level of perception, the mind abstracts the perceptual form from all its features and even its partiality. The perceptual form here is coincident not only to the perceptible, but also to other objects which have in common with the perceptible in this general form. In fact, this level is the level of complete abstraction of the perceptual form. *(Ibid)*

Sadr ul-Din Shirazi stated that the difference between the intelectual and illusory perceptions is not innate and did not view the difference between the two types in terms of a difference in actual levels. Thus, he considered three main levels of perception including sense, illusion, and reason. Then he coincident the three level of perception

to the thriple levels of the world. He equaled sensory perception with the world of matter, illusory perception with the imaginal world, and rational perception with the world of reason *(Sadr ul-Din Shirazi, 1989, Vol. 3: 363)*.

Thus, differences in the perceptions of near-death experiences can be attributed to differences in humans' perceptions that vary according to the degree of weakened bonds to the body. As such people move away from the world of matter and approach the imaginal world, their sensory perceptions give way to illusory ones.

Moreover, when they continue toward the world of reason, their rational perception gets strengthened. To the same degree that their bonds to their bodies get weakened, their illusory perception becomes strengthened and approach ration perception.

Indeed, more detachment from the world of matter and the subsequent detachment from the sensory perception gradually make such people understand and perceive the sense of unity. Thus as they get closer to rational perception, they perceive such a sense of unity stronger.

The Sense of Unity according to the Theory of Union between the Intelligent and Intelligible

The reason for the intensity of the sense of unity as expriencers approach rational perception should be sought in the truth of perception and the theory of the union of intelligent and intelligible. Sadr ul-Din Shirazi belive that the concept of perception so clear and obvious that could not be defined in a

clearer manner. *(Sadr ul-Din Shirazi, 1989, Vol. 3, 278)*

He considers the truth of perception to be the existence of the perceived for the perceiver. and proposed the theory of the union of intelligent and intelligible.

According to the theory, intelligence, intelligent, and intelligible have a unitary truth, and distinguishing them is a subjective and conventional process. Sadr ul-Din Shirazi's claim in the theory of union is that each intelligible entity is itself an intelligent one, and any form that created in the human's soul -whether intelligible or sensible- is one with its Perceptiver. (Salari, 2017: 53)

According to Sadr ul-Din Shirazi, if the intelligent and intelligible are not united, the perception is impossible; because perception means that the intelligible form is exist for the intelligent. Thus, if the intelligible form has a separate existence from the intelligent, it is not exist for the intelligent, so is not intelligible. *(Araki, 2004: 72)*

On the basis of the theory of "the union of intelligence, intelligent, and intelligible", he believed that in terms of gnostic knowledge, the perceptual faculty, perceiver, and perceived are not three distinct entities and cannot be so.

What happen in any perceptual action is that existence is created, which performed by the soul. Such an existence while being the existence of the perceived object, is also existence for the perceiving soul. The perceiving soul creates this existence -its own action- using its perceptual faculty. The faculty is indeed nothing

but the soul itself in the state of action and effect. *(Araki, 2004: 71)*

In philosophical terms, the union has multiple forms and refers to various meanings. The only accurate assumption that can be considered the intention of the scholars who believe in the union of intelligent and intelligible is the union of the existence of the intelligent with the existence of the intelligible. *(Salari, 2017: 55)*

Thus, Sadr ul-Din Shirazi considers the union of the knower with the known an existential union or the union of an existence-giving cause with its effect (i.e., the union of the real with the delicate) where the effect is the same as the cause. He argued that "the soul was imperfect in the beginning, then it becomes actualized and perfected in the presence of knowing forms; thus, any form that is united with it becomes "it".

It is not the case that the soul adopts that form or becomes known. It is like semen that turns into a human, not that the semen contained a human. In other words, the semen gets perfected and actualized through substantial motion and the human form. *(Ibid)*

Thus, people with near-death experiences get more conscious about existential union with the sensual perceptions as they get more and more detached from sensory perceptions and approach intellectual ones.

The reports and descriptions made by such people confirm this. Nevertheless, it should be noted that people with such experiences never achieve ultimate intellectual perception.

That is because getting to the world of intellect means leaving the purgatory and the imaginal world, and this is only possible when defenite death comes.

Facing the Truth of Deeds and Observing Heaven and Hell

Another characteristic that can be seen in the reports of near-death experiences is facing the truth of deeds and observing heaven and hell. Facing with actions usually begins at the beginning of the experience and only in the form of observation and overview of actions. In this moment, the experiencer reviews all the actions of his life from the beginning of birth to this moment quickly and at the same time with all the details

During this time, they observe all their memories, actions and behaviors. The experiencers not only acknowledged the observation of the form of their actions, but also mention to the deep feeling and understanding of their actions in such a way that they fully understood the effect and result of their action from within and from the depths of their being.

At this stage, the experiencers feels torment or joy to the extent of the correctness or incorrectness of these actions.

> *This luminous being that stood beside me showed me the whole flow of my life. Everything you did was in front of your eyes to evaluate and judge. Although it was very unpleasant for me to see some parts of it, but I generally enjoyed watching it all. I felt sorry and*

> *upset when I dealt with people I had hurt. And the moment I saw the people I helped, I was happy with what I did. (Morse, 1996: 26)*

The Influence of Beliefs and Morals on the Human Soul

The exposure of the near-death experiencers to the truth of their actions and the observation of what is typically called heaven and hell can be attributed to the emergence and the manifestation of the human soul perceived when one's attachment to the soul decreases (in the moribund or during near-death experiences).

Actions, intentions, beliefs, characteristics, and moral values directly influence the human soul and become united with it to the extent they are ingrained in human existence.

Taherzadeh argued that:

> *When the attachment of the body to the soul was disconnected, whether voluntary or involuntary, the soul undoubtedly experience affairs that fit its actions, intentions, and beliefs.*

This is similar to the Quranic verse

> *"Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp". (Quran, 50: 22)*

If the earthly actions are good deeds and the intentions behind them were truthful ones, the human will enjoy the peace and the gardens of delight. On the other hand, if the human's acts and beliefs are reprobates, they will be served by fire and boiling water. *(Taherzadeh, 1996: 24)*

In addition, Imam Khomeini says:

> *Human beings observe the effects and forms of their actions during the moribund and hear the annunciation of heaven and hell from the death angel; moreover, the effects of their actions and deeds-from luminosity, comfort, ease to their opposites including turbidity, discomfort, and uneasiness. (Imam Khomeini, 2009: 41)*

The Union of Action with Reward and Punishment

This viewpoint is confirmed according to the Islamic philosophy; particularly transcendent wisdom where reward and punishment are the developmental contingents of the humans' actions.

In his interpretation of the Holy Quran, Sadr ul-Din Shirazi wrote that:

> *There is no doubt that the reward and punishment of the Day of Judgment are related to the nature of the good and bad deed and nothing else. (Sadr ul-Din Shirazi, 1987, Vol. 5: 187)*

Moreover, Suhrawardi considered the punishment of the doomsday the result of moral vices, and argued that:

> *The punishment of the doomsday arises from the vices and darkness of the soul and has no relationship to an external vindictive. (Suhrawardi, 1996: 473)*

In addition, concerning the relationship with objectivity and the union of action and

punishment, Martyr Motahari argued that:

> *The forms of punishment in the hereafter have stronger developmental relationships with sins. The relationship between an action and its punishment in the hereafter is neither type one (conventional) nor type two (causal); rather, it is a level above them and is objectivity and union relationships. (Motahari, 1997, Vol 1: 230)*

Mulla Hadi Sabzevari in his preface to "Asfar", *(Ref: Sabzevari, 1997: 328)* Ghazali in "Forty Principles of Religion", *(Ref: Ghazali, 1965: 206)* and Muhammad Abdu *(Ref: Rashid Rida, 1990)* supported the theory and stipulated it in their works.

The phrase *"and people's actions are placed like collars on their necks", (Sahifa Sajjadiyya)* in the forty-second supplication of "Sahifa Sajjadiyya" and verses like *"…Then be on your guard against the fire of which men and stones are the fuel…", (Quran, 2: 24)* "*And as to the deviators, they are fuel of hell", (Quran, 72: 15) "Then if he is one of those drawn nigh (to Allah)*Then happiness and bounty and a garden of bliss." (Quran, 56: 88-89)*, and *"…it shall wish that between it and that (evil) there were a long duration of time…" (Quran, 3: 30)* can be counted as the traditional evidence concerning the unity of action with its reward and punishment.

Thus, what has been reported in near-death experiences concerning the observation of one's actions and their

effects arises from exposure to the truth of actions and their reward and punishment.

The Levels of Heaven and Hell

The truth of heaven and hell is indeed the truth of the forms and the effects of one's actions. The manifestation and emergence of human behavior and characteristics have levels including action, attribute, and essence. Thus, three levels can be identified for heaven and hell. The heavens and hells of actions, attributes, and essence.

The heaven of actions is the innate and celestial manifestation of one's good deeds and contains the bodily purgatory and heaven. Human beings have a physical sort of heaven related to their actions and attain eschatological levels by performing good deeds and quitting the sinful ones. *(Imam Khomeini, 2009: 360)*

The heaven of actions is the lowest level of heaven and is also known as the 'bodily heaven' or the 'folk heaven.'

The heaven of attributes is placed higher than the 'heaven of actions and is indeed the manifestation of humans' good deeds and characteristics ingrained in them. In the heaven of attributes, all gifts and bodily pleasers exist abundantly and perfectly. Thus, it cannot be compared to the heaven of actions. *(Ibid: 364)*

The heaven of attributes and names is also called the 'the intermediate heaven' or the 'heaven of ethics'.

The highest and most supreme level of heaven is the heaven of the essence, which refers to the transition from the heavens of actions and attributes, and fully concentrating on the Divine

Beauty. This is a level that cannot be attained by any creature other than the human being. The heaven of essence is among the most significant goals of Gnostics, though most people cannot attain it. *(Imam Khomeini, 2009: 364)*

The heaven of essence is also called 'the heaven of meeting' and 'the heaven of mystics'.

Explain the Levels of Heaven and Hell

The intensity of the union of action with the human soul is directly related to the levels of heaven and hell. The order of actions is the lowest order of heaven and hell. At this level, the experiencer has the least unity with his action.

To the extent that the soul, through love of that action and its repetition, can become more belong with this action, it finds more unity with the truth of this action, until it reaches the level of attributes. In the attributes level, more unity is understood, and as a result, the understanding of heaven and hell of attributes will be much deeper and more intense.

At this stage, the person perceives the union with the good qualities more deeply than the action stage, and also feels the union with the ugly qualities, the torment and the more severe hardship in himself. In case of persistence and intensity of unity with the mentioned action, this attribute is fixed in the human soul and finally penetrates to the level of essence.

The penetration of good attributes in the human soul manifests itself in the form of the paradise of essence (essence heaven), but as mentioned in the words of Imam Khomeini, few people reach this stage.

Therefore, part of the difference between near-death experiences in the perception of union with action, as well as differences in the intensity of pleasures and even torments can be due to differences in the intensity of the influence of the action in the soul experiencer.

Indescribable Love and Pleasures, and Severe Torments

Other characteristics of near-death experiences are indescribable pleasures and severe torments. This feature has been reported in most NDE. The feeling of love and pleasure is often associated with seeing light and increases as you approach the light.

Examination of experiences shows that the intensity of perception of pleasure or pain is directly related to the intensity of existential unity. This means that the more people understand the intensity of the union, the deeper and more intense their perception of pleasure or pain.

Most experiencer admit that the closer they get to the light and the more they unite with it, the more and deeper they feel a sense of love and pleasure in themselves.

- *I looked to my right and saw A silvery ghostly form through the fog. As he approached me, a feeling of love formed in me that had all the meanings of the word love. As this luminous being got closer to me, these feelings of love became so intense that the pleasure was almost too much to bear. (Ref: Taylor, 1994, Dannion Brinkley Exprience)*
- *I was getting closer to the light, and the point of light was getting*

bigger and brighter, and it was becoming more beautiful and full of love. The light was pulling me towards him. The feelings of love, peace, and happiness intensified in me so much that they became the purest feeling of absolute ecstasy and joy. The intensity of the love I felt could not be described in words. The only word that comes to my mind to describe it is the word infinity. (Ref: Ibid, Raymond Kinman Exprience)

- *Some people in black entered the cemetery. They were carrying a coffin. The deceased was a woman. I saw her soul on top of the coffin. It had a long, horse-shaped face. She tried to enter the coffin (her body) with great distress and with terrible screams. she kept going back. Then she runs quickly to her body and dives on it. Her efforts were in vain. At the same time, she did not give up. She would get up again and go back, run forward screaming and dive like crazy. (Sadeghi, 2018: 132)*

Love according to Sadr ul-Din Shirazi

The feelings of love and pleasure and severe agonies described by people with NDE can be sought in attaining a more accurate understanding of the concept of love.

Sadr ul-Din Shirazi defined love as jubilation about agreeable entities. He argued that "kindness and its synonyms like love

include one's jubilation concerning an agreeable entity whether rational or sensory, actual or illusory. The Necessary Being (God) is more than anything agreeable to everything due to being the most beautiful of all. Thus, all creatures love Him. *(Sadr ul-Din Shirazi, 2011: 292)*

Sadr ul-Din Shirazi believed that the Divine Essence was the real beloved and that all creatures were enthusiastic to achieve perfection. *(Ibid, 1989: 148)*

Sadr ul-Din Shirazi divided love into the love of oneself and the love of God. He considered any form of sensual love a sort of polytheism and believed that human perfection depends on benefiting from Divine love. According to him, all humans achieve a degree of perfection proportionate to the love they receive. *(Farzi, 2017: 113)*

Thus, according to Sadr ul-Din Shirazi, the perfection of all humans is directly related to the level of Divine love they receive.

The Effect of Sensual Beloves on the Difficulty of Death

According to whether human beloved are of the divine or sensual type, their perfection or imperfection is determined. If it is sensual, it is polytheism, and if it is divine, it is perfection. At the time of death, everything that is imperfect must be separated from man.

Therefore, since the sensual and non-divine loved ones are all mortal, they are all taken from man at death, while love for them remains. There is the love but it is not beloved, that is, the existence of love and the lack beloved of to it, imposes pressure on the lover which is very hard and painful.

Like an addicted person who is addicted and interested in drugs but does not have access to them. The man's addiction to this world and forgetting his truth and the Hereafter is such that when he leaves, 'beloveds' is taken away from him; but 'belonging' remains. *(Javadi Amoli, 2018: 217)*

These interests and loves are the voluntary attachments of human beings that their gradual separation at the moment of death is from the intoxication of death and part of the torment of purgatory that purifies the human soul.

According to what was mentioned, the importance of love and hatred and the special attention of Islam to them becomes clear.

Some traditions in this regard:

- *"The religion is nothing but love and hatred". (Kuleini, 2008, Vol. 2: 125)*
- *"You are with the one you love most". (Ibid: 79)*
- *"One will be with those whom he loves". (Ibid: 126)*

The Effect of Divine Beloves on the Pleasure of Death

The divine loves, unlike the sensual loves, all remain. These are divine perfections and accompany man after death. Here, both love and belove remain. Therefore, after death and by reducing the belonging of the soul, these affections are perceived as pleasure and love at a higher level.

As these loves and affections intensify in the world, they will be accompanied by greater and deeper joy at the time of death and near-death experience; Because the level of unity will be more intense. The confession of the experiencers that love and pleasure increase with closeness and

greater union with light is a confirmation of this.

The Relationship between Pleasure and a Sense of Unity

The direct relationship between the feeling of unity with the perception of love and pleasure can be sought in the relationship between the two concepts of knowledge and love. Love is the result of knowledge and is obtained only after perception and knowledge. *(Suhrawardi, 1996, Vol. 3: 286)*

In a hadith of Imam Sadiq, *"love is considered as an implications of knowledge". (Majlisi, 1983, Vol. 67: 22)*

So love is not possible without perception and knowledge. On the other hand, as mentioned, the feeling of unity is indeed the truth of knowledge and perception in purgatory, which is manifested in the near-death experience by reducing the attachment of the soul to the body.

In this moment, people find themselves united with their perceptions. This union reflects a person's love, interest, and belonging to those percpetions. In NDE, as the extent to which the soul belongs to the body decreases, the existential vastness increases accordingly. As a result, it leads to a greater and deeper understanding of the feeling of love and pleasure.

The interpretations of empiricists such as 'approaching the light', 'enlarging the light' and 'being drawn into the arms of light' can indicate a decrease in belonging soul to body and thus increase the feeling of love and pleasure.

Therefore, love is the Result of knowledge and existential unity and has a direct relationship with it. In contrast, the feeling of hatred

is directly related to the concept of enmity and sepration.

Accordingly, love is the result of existential unity, and hatred is the result of existential sepration. Man finds existential unity with what he loves, and his loves are part of his being. Throughout life, human beings shape their existence with their loves and enmities.

Throughout life, man is constantly forming alliances with the people and objects around him, and unites with them to the extent that he loves people, objects, and even behaviors. So we are united with what we love and our interests are part of our being. This is also interpreted as the union of love and lover and beloved.

Conclusion

From the point of view of Islamic philosophy and transcendent wisdom, near-death experiences result from a decrease in the attachment of the soul to the body. Decreasing the attachment of the soul to the body causes the material veils to gradually be removed from the human view and enter the world of purgatory or imaginal world.

Therefore, the NDE can be considered as a situation of the moribund. The Resurrection positionsare the stages of cutting off the soul from belonging to the body.

From the point of view of transcendent wisdom, the soul is an abstract thing and the place of perception and consciousness. All human perceptions, including the perceptions of near-death experiences and even the perceptions after death, are all

perceived by the soul. Therefore, the survival of the soul is a reason for the power of survival of human cognition and perception even after death.

Exodus from the dimension of time and place in near-death experiences can be considered as due to the Lack of 'time' and 'place' in the imaginal world and Purgatory world.

The sense of unity of the expriencers is due to the approach to a higher level of perception due to the reduction of the attachment of the soul to the body. Mulla Sadra states four levels for perception. Sensory, imaginary, illusory, and intellectual, that Rational perception is the highest level of perception. At this level the perceiver and the perceived coincide according to the theory of union of intelligent and intelligible.

In the view of transcendent wisdom, heaven and hell are the truth of human actions and beliefs, which are perceived to some extent at the time of death and by the reduction of the soul's belonging to the body.

Mulla Sadra considers reward and punishment as the result of human action. According to philosophers, there are three levels of heaven and hell. Actions, attributes and essence, which are realized according to the degree of voluntary severance of human beings.

Indescribable pleasures in NDE can be attributed to union with divine beloves, and severe torments can be attributed to union with sensual beloves in the imaginal world.

Mulla Sadra divides love into two categories: love of God and love of oneself, and knows the perfection of each person to the extent of divine

love in him. If these loves are divine, they are considered perfection and are accompanied by love and pleasure, and if are non-divine, they will cause pain, torment and hardship for him.

The feeling of both love and union with light in the near-death experience, as well as the direct relationship between the intensity of union and the intensity of love, is due to the increase in existential vastness and consequently a deeper perception of this love.

Man creates effects and forms in his soul through his actions and behavior. As long as man is attached to material belongings, he is oblivious to the understanding of these truths; But at the moribund, as well as in the NDE, due to reduce the voluntary attachment of the soul to the material world, man can become somewhat aware of these facts.

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ORIGINAL RESEARCH PAPER

Chronicle of the Hundred Historical Events in the Contemporary West and its Function in the Humans Life and Human Societies

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ABSTRACT

SUBJECT AND OBJECTIVES: The natural nature of man in the real world tends towards goodness, which when this desire leads to society, turns individual goodness into collective goodness and demands interaction and peace for all; A category that, according to the ugliness that occurs in the world of earthly and by human beings due to personal interests, creates confrontation between human beings, which is rooted in the contradiction between "Truth and Void", which is placed in the interior of the creation; The two words of confrontation, which indicate the existence of truth and the non-existence of void, and the oppressor and the oppressed, find their meaning and identity in proportion to this division.

METHOD AND FINDING: In this research, with an interdisciplinary approach and descriptive research method of case study and documentary, with historical-analytical focus, the problem was investigated, which considering the importance of one of the examples of research, the historical events of the contemporary West were examined in the form of a case study and its political philosophy with hundred examples; Therefore, the research findings confirm the harmful approach of this type of sovereignty in the life and Happiness of humans beings and human societies.

CONCLUSION: Findings of research and display of hundred historical events centered on the West in the contemporary era and its role in humans life, is the opposite of the nature of the Great Islamic Revolution of Iran, which considers happiness in the path of meaning to humans life and human societies is an inevitable task. The same railing has entered the policy-making and field of action.

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Introduction

Exploring the philosophical-theological foundations and depth of historical phenomena, when confronted with the negative approaches of a civilization or society, doubles the sensitivity of the issue in terms of interactions based on the will of nations and can sometimes even lead to the decline of relations between countries; In the country of America, for example, citizens of Iran or some other countries are not granted visas to attend conferences, scientific festivals, or international competitions in the destination country.

In such a situation, and by researching the historical studies of the world, it is observed that some countries develop relations due to the connections or interests that have been created at the level of their leaders and elites, or according to their positions and relations, and even in at a higher level, due to border and geographical commonalities and military necessities in the defense of each other's rights, they form union and Consortium, For example: The United Nations, The Non-Aligned Movement, The Arab League, The Organisation of Islamic Cooperation, The Commonwealth of Nations, The European Union, Member States of NATO, The Australia and New Zealand and America Security Treaty (ANZUS), etc.

There is a more complex aspect to the issue, which is due to the widespread wars that have turned the contemporary ecosystem into an tense and unsafe environment that it causes us to turn away from divine mercy and deprive ourselves of success and suffer divine punishment. *(Javadi Amoli, 2021, Vol. 5: 461)*

In such a situation, which became known as the "Cold War" period after the end of the world wars and has changed to a "Soft War" to this day, the domination system still seeks colonization based on the capital accumulation in the form of "Neo-Colonialism" and "Post Neo-Colonialism"; Therefore, by supporting extremist currents; Such as "Takfiri" and substantial changes in gender composition or other aspects of the real world, they achieve their goals; a category that is investigated in the present study with fuzzy logic.

A Fuzzy Approach to the Humans Life and Human Societies

The explained path represents two reciprocal currents that are interpreted as truth and void in religious culture and literature; Therefore, emphasizing and focusing on the function of happiness or the destruction of humans life and human societies, refers to the confrontation of the two currents.

It is necessary to state that the purpose explained is due to the integration of politics in religion:

> *Islam is the religion of politics in all its aspects and this is clear to anyone who ponders its governmental, political, social and economic "Ahkam". (Imam Khomeini, 2014. Vol. 1: 424)*

On the other hand, rooting the continuous current with the contradiction of truth and void is the deepest chain of recognizing the happiness or destruction of humans life and human societies that is created between the parties; Especially if this front of truth and void is depicted as oppressed and oppressive from

the same current of Abel and Cain *(Ref: Quran, 5: 30)* and later the history of the divine prophets that the oppressed front as a dynamic and messianic medium.

In the current of truth and void, the oppressed side is the current of truth of whom being oppressed does not essentially mean they are weak; because one can be both oppressed and powerful. *(Ref: Imam Khamenei, September 4, 2014)*

An objective example in this regard is Imam Ali, who after ignoring the event of "Ghadir Khumm"[1] by the people and elders of that era and then tolerate 25 years hard condition, said:

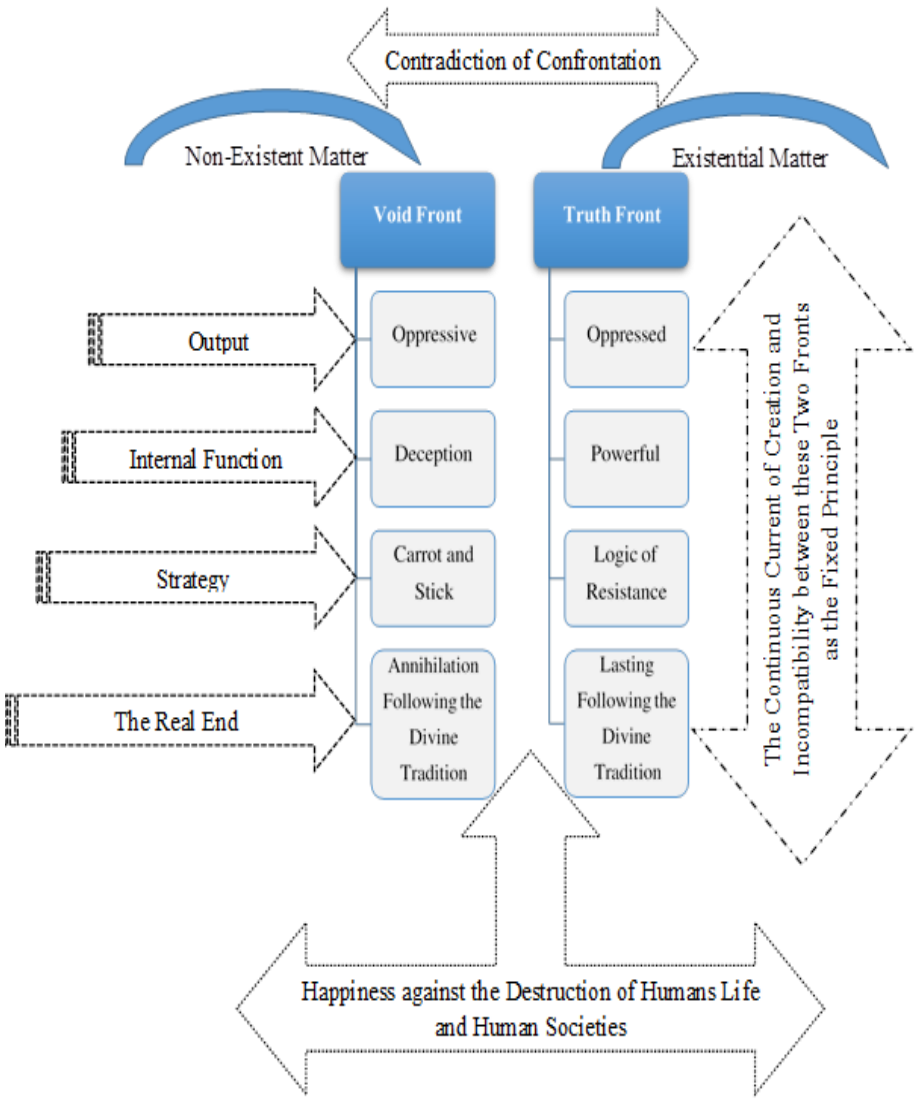
> *"So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance". (Nahj al-Balagha, Shaqshaqiya Sermon)*

and of course, he spent the post-Prophet era with thoughtfulness ploicy, not by isolating or silence policy.

By this classification, the void front is interpreted as a oppressor who ultimately is doomed to failure; Because void in its philosophical meaning is non-existent, relative and additional, and non-existent has no status. *(Ref: Quran, 13: 17)*

1 .The event that by the divine command and notice of the Prophet of God, Imam Ali has been elected for Imamate; *(Ref: Quran, 5: 67)* Known as the verse of "Tabligh".

Chart 1: Classification of the "Truth and Void" Front and the Status of Humans Life and Human Societies



(Source: Author)

Accordingly, the happiness of humans beings and human societies on the truth front is the opposite of destruction on the void front, which can be seen in the chart above with fuzzy logic. The void front does not adhere to the obligations and considers the commitment to the obligations as a tool issue. In a theological-jurisprudential category of the violators of the covenant and those who do not adhere to their obligation, anyone who is not trusted is considered an idiot. *(Tabatabai, 2007, Vol. 7: 299)*

Regarding the obvious violation of international obligations, can mention the violation of the treaty between the Western countries and the country of America during the "JCPA" Agreement. *(Ref: Badra, 2019: The Observatory Negotiation Pattern with an Analytical-Critical Look at the Philosophy of Negotiation and Its Approaches)*

The Performance of the West and its followers in Contemporary History

The West in this article, does not mean European countries; Rather, it is an idea that historically seeks to dominate man and human society in the form of modernism and hegemony; Therefore, the main question is whether the totality of the actions taken was in the direction of goodness and happiness or did it lead to the destruction of humans life and human societies?

Table 1: A Look at the Western Performance in Contemporary History (By Chronological Priority)

Row	Title	Description
1	America Invasion of Mexico	(1846-1848) Signing of the Guadeloupe Hidalgo Treaty between the Two Countries and the Transfer of Half of Mexico to the America
2	Separation Wars	(1861-1865) The American Civil War between the Northern States and 11 Southern States with the Victims of about 850 Thousand People *Result: The Dissolution of the Confederate States of America and the Abolition of Slavery*
3	Battle of Hampton Roads (Ironclads)	(1862) The American Civil War by the Confederate States of America with the Aim of Removing Cities from the States of America Siege with Victims of about 400 People *Result: The Victory of the Confederate States of America*
4	Famine (First Period)	(1870-1871) Famine, Drought and Cholera in Iran with the Management of the UK Government alongside the Incompetence of the Qajar Monarchy with the Victims of about 1.5 Million People
5	The American Indian Genocide[1]	(1890) Massacre of Women, Children and Indians by the Seventh Cavalry Battalion at a wounded knee in South Dakota and awarded them with a Medal of Bravery with more than 400 People Victims
6	Spanish–American War	(1898) Victims of about 18 Thousand People *Result: Spain Relinquishes its Sovereignty over Cuba, Puerto Rico, Guam and the Philippines in Exchange for Receiving $ 20 Million*
7	Boer Wars	(1899-1902) UK Invasion against the South Africa with Victims about 10 Thousand People
8	Genoczide in Namibia	(1904-1908) Massacre of the Herero and Nama Tribesmen by the German Army with Victims of about 100 Thousand People
9	Tangier Crisis (First Moroccan Crisis)	(1905-1906) Conflict between the German Empire and the Third French Republic over Dominance of Morocco
10	Bosnian Crisis	(1908-1909) Occupation of Bosnia (Belongs to the Ottoman Empire) by Austria-Hungary and Bulgarian Independence from the Ottomans *Result: Issuance of the Berlin Treaty*

1. According to the Report of the French Philosopher and Author Roger Garaudy in his Book, White Americans Killed more than 60 Million American Native Indian between 1700 and 1900s, in accordance with a Targeted Plan of Land Acquisition. *(Garaudy, 2000)*

11	Agadir Crisis (Second Moroccan Crisis)	(1911) Conflict between the Third French Republic and Britain and Spain with the German Empire over Ownership of Morocco *Result: Acceptance of French Dominance in Morocco by Germany in Exchange for German Occupation of Congo*
12	Genocide in Libya	(1911-1943) The Direct Role of the Italian Army in the Massacre of more than 300 Thousand People Libyans under the Command of General Rodolfo Graziani and the Resistance of Omar Mukhtar as the Leader of the Libyan People
13	War of Libya (Tripolitanian War)	(1911-1912) Ottoman-Italian War and the Occupation of Conflict Areas by Italy *Result: Issuance of the Okhi Treaty*
14	Balkan Wars	(1912-1913) Two Wars in Southeastern Europe with more than 50 Thousand Victims *Result: Issuance of The Treaty of London and Bucharest*
15	World War I	(1914-1918) Use of Chemical Weapons for the First Time and Damage to Iran despite Declaring Neutrality with Victims of about 10 Million People *Result: Allied Victory (France, UK, Russia, Serbia, Italy, America) over Axis (Germany, Austria-Hungary, Ottoman Empire, Bulgaria), Founding of the League of Nations, The Paris Peace Conference and the Treaty of Versailles*
16	Armenian Genocide	(1915-1923) During and after World War I by the Ottoman Empire and the Leaders of the Young Turks Rebellion with Victims of about 1.5 Million People
17	Famine (Second Period)	(1917-1919) Famine, Drought and Genocide with the Management of the UK and the Help of the Russians alongside the Incompetence of the Qajar Monarchy despite Iran's Declaration of Neutrality in World War I. with the Victims of about 10 Million People (In Some Sources, about 50% of the Population)
18	The Massacre of the Iraqi People in the Uprising of the 1920 Revolution	(1920) The Massacre of the more than 9 Thousand Iraqi Revolutionaries and Protesters with Led by Ayatollah Mohammad Taqi Shirazi, due to the Protest of the Iraqi People against the British Guardianship in this Country
19	Coup d'état in Iran	(1921) The Military Coup d'état Known as the February 22 Coup d'état by the UK, Led to the Appointment of Reza Shah Pahlavi with the Complicity of Syed Zia'eddin Tabatabai
20	Genocide in Myanmar (Burma)	(1930-So far) Western Support for the Massacre of Myanmar Muslims and Rohingya by Buddhists with the Victims more than 50 Thousand People
21	Spanish Civil War	(1936-1939) Civil War with the Victims of about 500 Thousand People *Result: End of the Second Spanish Republic and the Beginning of General Francisco Franco's Dictatorship*

22	The Legalization of the use of Firearms and Develop Weapons Factories	(1938) On Average, about 40 Thousand People are Victims Annually in the Country of America and the Use of about 400 Million Firearms (More than the Population of this Country); as well as the Sale of Military Weapons to other Countries
23	World War II	(1939-1945) More than 70 Million Victims *Result: Allied Victory over the Axis, The Tehran Conference, The Fall of Nazi Germany, The Founding of the United Nations, The Beginning of the Cold War and the Promotion of the Holocaust*
24	Attack on Pearl Harbor (Hawaii Operation/ Operation Z)	(1941) Japanese Army Invasion to America Naval with the Victims of about 2400 People *Result: America Entry into World War II*
25	Famine in Bengal	(1942-1944) Shipping Ships to Transport Food to India for UK Troops in North Africa with the Victims of about 5 Million People
26	Operation Torch	(1942) The Allied Army Invasion of Morocco and Algeria with the Victims of about 2 Thousand People
27	Five Countries Benefit from the Atomic Bomb	(1945) Creating the Legal Right to Use the Atomic Bomb between the Five Members of the UN Security Council (China, France, Russia, UK and America), Aware of its Dangers to the World
28	Veto Power	(1945) The Right of Veto between the Five Members of the UN Security Council (China, France, Russia, America, UK) and the Sovereignty of these Countries over more than 200 Countries of the World; An Anti-Democratic Law and a Symbol of Tyranny and Authoritarianism
29	Operation Iceberg (Typhoon of Steel)	(1945) An 82-Day Battle with the America and UK Invasion of Okinawa as a Platform to Carry out a Operation Downfall after a Nuclear Bombing in the Ryukyu Islands (Japan) with the Victims of about 150 Thousand People
30	Bombing of Dresden	(1945) Destruction of 34 Square kilometers of the German City of Dresden by America Army Air Force and UK Royal Air Force Bombers in Four Invasion in Less than 15 Hours (During World War II) with the Victims of about 300 Thousand People
31	Dachau Massacre	(1945) Massacre in a Penal Labour Camp with the Fusillade of Waffen-SS (From the German Military Branch), Prisoners and Guards of German by the 45th Infantry Brigade of the America Army
32	Shinone Massacre	(1945) Massacre of Waffen-SS near the Village of Chinone (Belgium) without Trial with the Victims more than 60 People
33	Biscari Massacre	(1945) Massacre of Italian Prisoners of War by the 45th Infantry Division of the America Army with 75 People Victims

34	Atomic Bombings of Japan	(1945)/ For Two Non-Consecutive Days Atomic Bombing of Hiroshima and Nagasaki (The Only Cases in which Nuclear Weapons were Used: Uranium and Plutonium) with the Victims more than 200 Thousand People
35	Kashmir Conflict	(1947-So far) Historical Conflict between India and Pakistan and to some extent China over Kashmir in Different War Periods (Gibraltar, Cargill, Siachen and etc.) Due to the UK Conspiracy to Create a Difference between India and Pakistan with the Victims more than 100 Thousand People
36	Zionists Invasion and Occupation of Palestine	(1948-So far) Under the Pretext of the Holocaust by Massacre and Genocide and Disobeying the will of the Palestinian People to Determine their Sovereignty with the Victims of about 100 Thousand People *Result: The Resistance of the Palestinian People with the Support of Iran, Victory in the Twenty-Two Day War and the Gaza Strip in the Eight-Day War*
37	Korean War	(1950) Massacre of North Korean Civilians by America Armed Forces (In the Village of No Gun Ri) in the Korean War with the Victims more than 400 Thousand People *Result: Ceasefire and Backtrace of All Sides to the 38 Degree Circuit (As the Boundary between the Two Sides)*
38	The Dominance of Queen Elizabeth II	(1952-So far) The Queen's Monarchy of UK Benefiting from Special Privileges such as Full Judicial Immunity, Possession of Dolphins Floating in UK Waters and All Ducks on the River Thames, Financing Costs of Buckingham Palace's from 15 Percent to 25 Percent Tax, Possession of the Royal Collection and Royal Palaces, Possession of Crown Estate and the Realm of the Duke of Lancaster and Lord Mann, The Titular Head of the Church of England and the Commonwealth Realm and the Only Person in the UK who can Drive without a License or Registered Plate
39	Algerian War	(1954-1962) Discovery of Hijab from Algerian Women and the Victims of about 60 Thousand People *Result: The Overthrow of the Fourth French Republic and the Independence of Algeria*
40	Vietnam War (Phoenix Operation)	(1954-1976) America and South Vietnam Invasion of North Vietnam with the Victims more than One Million People *Result: Victory of North Vietnam and the Viet Cong (Communist Organization of the National Liberation Front) and Defeat of the America*
41	Suez Crisis	(1956) Occupation of the Sinai Peninsula in the Zionists Invasion of Egypt with the Support of UK and France and the Victims more than 3 Thousand People *Result: The Defeat of the Zionists and their Supporters*

42	Bay of Pigs Invasion	(1961) America Central Intelligence Agency (CIA) Military Operation Aimed at Overthrowing the Cuba Communist Government and Victims about 300 People
43	Coup d'état in Dominican	(1962) Coup d'état by the Central Intelligence Agency (CIA) with the Victims of about 3 Thousand People
44	Yom Kippur War	(1967) Six-Day War between Arabs and Zionists with the Victims more than 10 Thousand People
45	Battle of Karameh	(1968) Zionist Entity Invasion to Palestine Liberation Organization Guerrillas and Jordan Army with the Victims of about 300 People *Result: The Defeat of the Zionist Entity with the Backtrace of the Army of this Entity*
46	Operation Condor	(1968-1989) Military Intervention and Coup d'état in Latin American Countries (Argentina, Uruguay, Brazil, Bolivia, Paraguay, Chile, Peru, Colombia, Venezuela) by America Forces to Prevent the Penetration of Communism Ideas with the Victims of about 80 Thousand People
47	Watergate Scandal	(1972-1975) Unauthorized Entry, Eavesdropping and Theft of Documents in he State of Washington during the America Presidential Election *Result: Richard Nixon's Resignation from the America Presidency*
48	Impress in the Chilean Coup d'état	(1973) Victims of about 3 Thousand People *Result: The Overthrow of Salvador Allende (President-Elect) and the Coming to Power of Augusto Pinochet (Army Commander)*
49	Libyan Airplane Explosion	(1973) The Overthrow of a Libyan Passenger Airplane by the Zionist Entity Army in Sinai Peninsula with the Victims of 108 People
50	Velvet Revolutions (Colour Revolution)	(1974-2005) Portugal Carnation Revolution (1974), Prague Spring Czechoslovakia (1968), Serbian Bulldozer Revolution (October 5, 2000), Georgia Rose Revolution (2003), Ukraine Orange Revolution (2004), Kyrgyzstan Tulip Revolution (2005)
51	Occupation of East Timor	(1975) Indonesia Invasion with America Support and Occupation of East Timor with the Victims of about 700 Thousand People (Pouring Victims in the Sea)
52	Massacre of Members the Prisoners of the Sun	(1978) Massacre of American Citizens in Gayana (San Francisco) by Central Intelligence Agency (CIA) with Justification Mass Suicide with the Victims 911 People
53	Supporting the Contras	1979-1990 Western Support for Rioter Groups in Nicaragua against the Sandinista Socialist- Military Government

54	Soviet–Afghan War	(1979-1989) The Soviet Invasion followed the Cold War Dispute with the America and the Victims more than One Million People *Result: The Geneva Conventions (1988), The Soviet Backtrace with the Economic Depression and the Continuation of the Civil War in Afghanistan*
55	Italian Airplane Explosion	(1980) The Overthrow of a Italian Passenger Airplane in Nearby the Coast of the Island of Ustica in Southern Italy by the America with the Victims 80 People Including 11 Children
56	Sarbadars Operation	(1981) The Riot of the Union of Iranian Communists to the City of Amol (Hezarsangar) with the Aim of Overthrowing the Ruling System with the Victims more than 100 People *Result: Defeat of the Rioters*
57	Falklands War	(1982) UK and Argentine War over Falkland Islands, South Georgia and South Sandwich in 74 Days with the Victims more than 900 People *Result: The Fall of the Argentine Military Government, The UK Military Victory and Possession of the Island*
58	First Lebanon War	(1982-1985) Zionists and Falange's Invasion of Lebanon and Brutal Massacre of Sabra and Shatila with the Victims more than 20 Thousand People *Result: The Defeat of the Zionists and the Liberation of Southern Lebanon by the Power of Hezbollah*
59	Operation Spark Anger	(1983) America Invasion on Granada (A Country with a Population of Less than 500 People) in the Caribbean Sea with the Victims of about 100 Thousand People
60	Korean Airplane Explosion	(1983) The Overthrow of a Korean Passenger Airplane by the Soviet Air Force with the Victims 269 People
61	Contaminated Blood Transfusion	(1985) The Entry of Contaminated Blood to HIV by the BioMérieux Institute of France to Iran, West Germany, Italy, Argentina, Greece, Tunisia, Saudi Arabia, Iraq and etc to Treat Patients with Hemophilia and the Victims more than 200 People (Only in Iran)
62	Chernobyl Disaster	(1986) Nuclear Accident (In the Ukrainian Soviet Socialist Republic) with the Victims of about 4 Thousand People
63	Bombing of Chavar Stadium (Ilam)	(1987) Iraqi Air Force Fighter Jets Bomb on a Football Pitch with Western Support and 15 Victims, Including Players, Children, Referee and Spectators
64	Occupation of Panama	(1989-1990) America Invasion under the Pretext of Fighting with Narcotic and Money Laundering and Defense of Democracy and Human Rights with the Victims of about 4 Thousand People

		Result: The Arrest of the President of Panama and his Transfer to a America Prison
65	Operation Desert Storm (First Persian Gulf War)	(1990-1991) The Iraqi Invasion of Kuwait and the America Invasion of Iraq with the Victims more than 200 Thousand People *Result: Liberation of Kuwait*
66	Shabaniya Intifada	(1991) The Uprising of the Iraqi People against the Ba'ath Party of Iraq with the Support of the America Entity, and the Massacre of about 300 Thousand People by the Ba'ath Party and about 2 Million Displaced People
67	Mykonos Story Accusation	(1992) Accusation against Iran in Terror of Mykonos Restaurant (Berlin-Germany) without Presentation Legal Documents
68	Imprisoning of Kazem Darabi for 15 Years	(1992) Human Rights Violation due to 15 Years Confinement (5 Years Solitary Confinement) in the Case of an Iranian Living in Germany for Involvement in Mykonos without Documentary Proof of Crime
69	Bosnian War	(1992-1995) Conflict between Serbs, Croats and Bosnians in Bosnia with Serb Invasion and Siege with the Victims more than 100 Thousand People *Result: End of the War with the Signing of the Dayton Agreement (Paris Protocol), The Genocide of Muslims and Control of Half of Bosnia by Serbia*
70	Waco Siege	(1993) Burning Members of the Davidians Cult (Including Twenty-one Children and Two Pregnant Women) Using the Tank in City of Waco (America) in the Presence of Federal Bureau of Investigation (FBI) Officers within Forty Minutes and after Fifty Days of Blockade with the Victims 82 People
71	Battle of Mogadishu	(1993) America Army Invasion against Somalia's Militia with the Support of UN Forces and with the Victims of about 500 People
72	AMIA Bombing Accusation (Argentina)	(1994) Accusation against Iran and Hezbollah in Bomb Blast at Buenos Aires Jewish Cultural Center (AMIA) with Victims 85 People *Result: Statement by the Supreme Judicial Council of Argentina on the Explosion Inside the Embassy and taking a Bribery by the Judge*
73	Genocide in Rwanda	(1994) Playing the Direct Role of France in the Massacre of more than 800 Thousand People and the Widespread Rape
74	Srebrenica Massacre	(1995) Massacre in the Muslim Region of Bosnia by the Army of the Bosnian Serb Republic with the Victims more than 8 Thousand People
75	First Qana Massacre	(1996) Zionist Entity Invasion on Residents of Qana (A Village in Southern Lebanon) With 155 Millimetre Mortars and with the Victims more than 100 People

76	Role in Establishing the Taliban	(1996) Pakistani Military Support for the Purpose of Using the Material and Weapons Support of the West to Pakistan *(Ref: Farahani, 2011: 267)*
77	Promoting the Book of The Satanic Verses	(1988) The Publication of a Book with the Content of Insulting the Religion of Islam, the Holy Quran and the Holy Prophet by Penguin Publications of England and the Payment of about 1.5 Million Marks as an Prepayment from the Publisher to the Author, according to the quote of German Magazine Der Spiegel
78	Bombing of Yugoslavia	(1999) NATO Military Operation against Yugoslavia During the Kosovo War with the Victims more than Thousand People *Result: The Secession of Kosovo from Yugoslavia*
79	Crimes in Abu Ghraib and Guantanamo	(2001-So far) Use of All Kinds of Torture and Misconduct in Abu Ghraib (Baghdad), Guantanamo Bay (Southeastern Cuba) and Afghanistan Prisons
80	America War in Afghanistan[1]	(2001-2014) The Beginning of the War Under the Pretext of Attacking the Twin Towers of the World Trade Center, The Pentagon Building and a Building in Pennsylvania on Event of September 11, 2001 with the Victims more than 70 Thousand People *Result: The Fall of the Taliban and the Grounding for the Continuation of the America Presence in Afghanistan*
81	Operation Defensive Shield	(2002) The Zionist Entity Invasion on the Palestinians in the Jenin Refugees Camp with the Victims of about 100 People
82	Invasion of Iraq (Second Persian Gulf War)	(2003-2011) The Beginning of the War Under the Pretext of Destroying Weapon of Mass Destruction and Saddam's Connection to Al-Qaeda under the Policy of the New Century Project with the Victims more than 100 Thousand People *Result: The Fall of Saddam and The Grounding for the Continuation of the America Presence in Iraq*
83	Blackwater Massacre	(2005-2007) The Massacre of the Iraq People by the American Military Company Blackwater (Academy) under the Pretext of Ensuring Security in Iraq
84	Second Lebanon War	(2006) Zionists Invasion on Qana Village in Southern Lebanon

1. A Suspicious Incident with Responsible al-Qaeda Group that has Many Ambiguities and Evidence Shows that these Cases, cannot be without the Knowledge of the America Government. For Example, Assumption of Surprise or Lack of Information of the Central Intelligence Agency (CIA) about the Hijacking of Four Airplanes, Hijacked Airplanes Enter into three States (New York, Virginia and Pennsylvania) without Security System Warning, Aiming Airplanes at Protected Towers and the Presence of Nanothermites (Explosives) in the Towers. Also, how did the Thousands People of Jews who were Located in these Buildings, Were Able to Save their Lives?

	(Thirty-Three Day War/ Tammuz)	(Second Qana Massacre) with the Victims more than 300 People *Result: The Defeat of the Zionists with by the Power of Hezbollah*
85	Massacre of Uyghur Turks	(2009-So far) Massacre of Muslim Turks by Chinese Communist Government In Xinjiang Province with the Victims of about Thousand People
86	Drawing Walls and Border Fences	(2009-So far) Drawing a Wall on the America-Mexico Border under the Pretext of Preventing Illegal Immigration by Separating more than 1,800 Families and Keeping 2,500 Children in Cages
87	Hijab (Veil) Ban in France and Other Western Countries	(2011-So far) Ban of Hijab in European Countries and its Contradiction with the Standards of International Law and Human Rights; Include the Charter of the UN, The Universal Declaration of Human Rights, The International Covenant on Civil and Political Rights, and even the Domestic Constitutions of these Countries *(Ref: Beigi and Heidar-Gholizadeh, 2014)*
88	Supporting the Burning of the Holy Quran	(2011 and 2022) Insulting the Holy Quran and Insulting the Beliefs of about Two Milliard Muslims in the world with the Support of some Western and American Leaders and Governments and Creating Divisions between the Divine Religions
89	Proxy War in Syria	(2011-2019) The Occurrence of Civil War between the Opposition Forces and the Elected Government with the Support of the America and the West with the Victims more than 300 Thousand People
90	Suppression of the Bahraini Uprising	(2011-So far) America Support for Massacre People by with the Support of a Government Despite Majority of Bahrainis are Shiites and the Victims more than 100 People *Result: Destruction of Lulu Roundabout and Hard Confrontation with Sheikh Isa Qassim (Leader of the Popular Uprising)*
91	Malaysia Airplane Explosion	(2014) The Overthrow of a Malaysia Passenger Airplane Flight 17 on the Russian-Ukrainian Border During the War between the Two Countries with the Victims of about 300 People
92	The Legalization of Homosexuality in the Country of America	(2015) Supporting Homosexuality as an Obstacle to Opposing Human Nature and the Collapse of the Family and the Production of Generation
93	Indifference to the Mina Disaster	(2015) The Martyrdom of more than 2 Thousand People Pilgrims to the Kaaba due to the Mismanagement of the of Saudi Arabia and the Indifference of International Human Rights Organizations and Western Countries to this Humanitarian Catastrophe
94	Proxy War in Yemen	(2015-So far) The Occurrence of Civil War Opposition Forces with the Support of the Saudi Arabia Government on Behalf of the America and the West with the Victims of about 130 Thousand People

95	Massacre of Nigerian Muslims	(2015-So far) Western Support for the Massacre of Muslims and Confrontation with the Leader of the Islamic Movement (Sheikh Zakzaky) despite the Muslim population of more than 50% in this country, Especially in the City of Zaria with the Victims more than 2 Thousand People
96	Suppression of the Movement of Yellow Vests Movement and Black Vests	(2018-2020) A General and Protest Movement in France against the Government and the Suppression of Demonstrators Using Security and Military Forces and the Stop of Demonstration on Protest Saturdays due to the Occurrence of the Corona Crisis
97	Massacre of High School Girls in Afghanistan	(2021) The Martyrdom of 55 People Students, Mostly Girls, in Kabul by Western-backed Terrorist Groups for being Shiites
98	Discovery of Mass Graves in Canada and Other Western Countries	(2021) Discovered Corpses of more than Thousand People Church or Non-Church Children and Students in Mass Graves; as well as 127 Million Victims in 12 Genocides of Contemporary History
99	Russia-Ukraine War	(2022) The Occurrence of War due to the Cold War Dispute Between the Russia-US and Russia's Use of Veto to Prevent Leaving Ukraine and the Victims more than 20 Thousand People
100	Prohibition of Holocaust Research and Opposition to Freedom of Thought, Freedom of Speech, Freedom of Research, and denial of the Gisu Law (Punishment for Denying Historical Facts)	Prohibition of Holocaust Research and Opposition to Freedom of Thought, Freedom of Speech, and Freedom of Research; *(Ref: Garaudy, 2000)* Also, He Endorsed the Views of Robert Faurisson- a British Scholar and Historian Living in France- on the Holocaust, *(Ref: Faurisson, 1980, Mémoire en défense; Ibid, 1980)* and Published a Small Pamphlet Entitled “Droit de réponse” After Years of Persecution; *(Ref: Garaudy, 1996)* On the other hand, the condemnation of Noam Chomsky in defense of freedom of speech for Faurisson. *(Ref: Barsky, 1997: 185)*

In addition to this list, which is a summary in contemporary history, some other cases are listed:

1. Turning Humanity away from the Monotheistic and Fitra Approach with a Distorted Representation of Religion or Human Handmade Versions alongside the Media Ideological Empire (Insulting the Divine Prophets in the form of Supporting and Promoting Insulting Caricatures)

2. Colonial and Subversive Role in Various Countries with the Support of Spy Organizations (Palau, Guam, Honduras, Costa Rica, Puerto Rico, Ecuador, Nicaragua, El Salvador, Guatemala, Russia, Greece, Albania, Turkey, Cyprus, Iceland, Yugoslavia, Sicily, Samoa, Makin, North Korea, India, China and Iran)

3. The Role in Historical Conflicts (Crusades, Bread Riots, Korean War, The Kashmir Problem or Crimean Peninsula, American Revolution, French Revolution, Russian Revolution, Chinese Revolution and other Revolutions in Tunisia, Egypt and Sudan, Khojaly Massacre and Karabakh War)

4. Imposition of Colonial Laws on Countries Due to the the Authoritarian Right of Veto (Against Iran During the Qajar and Pahlavi Tyranny or Contracts such as Bushehr Nuclear Power Plant and Crescent Contract, British Domination of the Political Structure of Scotland, Wales, Northern Ireland, New Zealand, Jamaica, Canada, Australia, Gibraltar, Papua New Guinea, Solomon Islands, Grenada, Tuvalu, Belize, Antigua and Barbuda, Bahamas, Barbados, Saint Kitts and Nevis, Saint Lucia, Saint

Vincent and the Grenadines as Commonwealth Realm)

5. Racism and Human Rights Violations[1] (Classification of Countries into the First World to Third World, Suppression of the Protest Movement and 99 Percent of Wall Street, State Terrorism and Support of the Zionist Entity and Monarchies Systems, Use of Trojan Horse Malware with the Aim of Misleading Users and Infiltrating the Privacy of Individuals, Organizations and Countries, Blocking Twitter and Facebook and Instagram and Other Social Networks in the Face of Your Opponents, Creating a Blacklist for Individuals and Organizations and Countries and Depriving them of their Citizenship Rights, Domination of International Legal and Political Institutions Especially the United Nations with Domination of the Security Council and the World Bank and the International Monetary Fund, System of Slavery and Sexual Slavery; Especially after the Industrial Revolution in the Form of Sex Trade and Sexual Communism, Racial Homosexuality, Human Trafficking and Organ Sales, Human and Cultural Genocide; Especially in Iraq, Canada, Belgium, France, England, Netherlands, Spain, Portugal, Italy and Ethiopia, The Refugees Crisis in the English Channel, Massacre of Muslims in New Zealand, Supporting the Mass Executions in Saudi Arabia, Role in Apartheid of South

1. In the words of Pope Francis (The Head of the Catholic Church): We are racists... and that's bad. racism is behind the fact that many Western countries have been more welcoming to Ukrainian refugees than to those from other parts of the world. *(Pope Francis, 2022)*

Africa, Narcotic Mafia and Gangster, Suppression of Religious Freedoms and Dissident to Hijab and Privacy in Male-Female Relations, Second-Rate Look at Women and Instrumental Abuse; Including the Sex Scandal of Bill Clinton (Former America President) with Monica Lewinsky, Bentham Panopticon Prison Plan, Discriminatory Behavior; Including Political Interference in Sport to Support Sports Federations in Countries that Support the Massacre of Yemenis, Afghans, Syrians and Iraqis, and Conversely, Sanctions on Sports Federations in Countries that Support the Wars in Russia and Ukraine)

6. American and Other Allied Soldiers Rape more than 500 Thousand German Women, Men and Children, after World War II. *(Ref: Gebhardt, 2017)*

7. Pursue Sanctions Policies in the Face of Opponents (Levitation of Russia's Membership in the Group of Eight "G8", Opposition to Turkey's Accession to the European Union, Food and Medicine Sanctions, Prohibition of Cultivation by Farmers or Pouring of Surplus Agricultural Products into the Sea to Dumping and Prevent Falling Prices)

8. Attempts to Create Opposition Currents in the Path of Religionphobia, Islamophobia, Shiaophobia and Iranophobia (Saudi-Hanbali Link, Babism, Bahaism, Baath Party, Wahhabism, Al-Qaeda, Harakat al-Shabaab, ISIS, Boko Haram, Al-Nusra Front, Jaish Al-Fat'h, Ahrar al-Sham, Jund al-Aqsa, PJAK, Jundallah, Komala, Deravish Cult)

9. Deviance of the Currents so-called Islamic Awakening

in African and Asian Countries (Egypt, Libya, Tunisia, Algeria, Mauritania, Morocco, Sudan, Djibouti, Saudi Arabia, Jordan, Oman)

10. Exile, Terror, Torture, and Execution of Leaders and Commanders of Islamic and National Liberation and International Movements by Use Physical, Biological and Personal Terror Methods, or Using an Electric Chair Reminiscent of Guillotine Executions in the Past (Famous People such as: Simon Bolivar, Ernesto Che Guevara, Bobby Sands, Edoardo Agnelli, Conte Don Luca Gaetani dell'Aquila d'Aragona Lovatelli, Roger Garaudy, Izz al-Din Qassam, Omar al-Mukhtar, Rais-Ali Delvari, Sattar Khan, Baqer Khan, Ghaem Magham Farahani, Amir Kabir, Mohammad Khiabani, Mirza Kuchak Khan, Sanjar Khan Vaziri Narani, Hossein-Ali Sadafarin, Alimardan Khan Bakhtiari, Syed Hassan Modarres, Syed Noureddin Shirazi, Syed Mostafa Khomeini, Syed Mojtaba Navvab Safavi, Nader Mahdavi, Morteza Motahari, Syed Mohammad Hosseini Beheshti, Mohammad Javad Bahonar, Mohammad Ali Rajai, Imam Musa al-Sadr, Ahmad Motevaselian, Abdullah Eskandari, Syed Abbas Mousavi, Syed Mustafa Badreddine, Khalid Islambouli, Ahmed Yassin, Ragheb Harb, Fathi Shaqaqi, Abdel-Aziz Rantisi, Samir Kuntar, Ahmad Shah Massoud, Burhanuddin Rabbani, Imad Mughniyeh, Syed Mohammad Baqir Sadr, Syed Mohammad Baqir Hakim, Abdul-Ali Mazari, Syed Aref-Hossein Hosseini, Benazir Bhutto, Nimr Baqir al-Nimr, Syed Hossein Badreddin al-Houthi, Rafiq Hariri, Isa Qassim, Ibrahim Zakzaky, Jamal Khashoggi, Saeed

Kazemi Ashtiani, Massoud Ali-Mohammadi, Majid Shahriari, Mostafa Ahmadi Roshan, Dariush Rezaeinejad, Qassim Soleimani, Mohsen Fakhrizadeh Mahabadi, Nader Talebzadeh, Hassan Sayad Khodaei, Shereen Abu-Aqleh and etc)

11. Establishment of about 1,000 America and NATO Military Bases and Stations in more than 140 Countries (Okinawa Island or other Japanese Provinces, The Formation of the Organization of American States in Year 1948 with 35 Members and the Presentation of the Strategic Defense Initiative Plan called Star Wars)

12. Lack of Support for Dictators Appointed after Fleeing the Country or Facing a Crisis

13. The Inhumane Behavior of the American Police, Especially with Blacks and the Support of the Central Government in the Form of Competency Immunity; For Example: The Brutal Murder of George Floyd by the Police in 2020; From 1980 to 2018, more than 30 Thousand People have Victims by Police Violence in the America, according to a 2021 Article Published in "*The Lancet*". *(Ref: GBD 2019 Police Violence US Subnational Collaborators, 2021)*

A Brief Comparison between the Important Revolutions of Contemporary History with an Emphasis on the Great Islamic Revolution of Iran

In contrast, it is the divine thinking of the Great Islamic Revolution that seeks to enlighten and paradise human beings and the progress of

societies, a thought that leads to the aggregation of worldly welfare and happiness of the hereafter in the of “Jam'o al-Jam” aspect; An revolution that, even in its constitution *(Ref: Constitution of Iran, 1989: Principles 13, 26, 64 and 67)* and in its parliament, gives Sunnis, along with other religious minorities- included: Assyrians, Chaldeans, Armenians, Zoroastrians and Jews- the right to legislate and to perform Religion rituals has set them free.

Accordingly, it is necessary to take a brief look at the differences between the Great Islamic Revolution and other important revolutions in history:

Table 2: Adaptation of the Great Islamic Revolution with the Important Revolutions of Contemporary History

Revolution	Date	Specifications	Result
America	1783	Aiming to Exodus from Dominance of the UK Empire	Separation of 13 North American States from UK, Occurrence Separation Wars, with the Victims more than one Million People
France	1789	Liberal Revolution with the Slogan of Freedom, Equality and Fraternity	Change of Monarchy System (House of Bourbon) to Republican System and again Thermidor (Return to Monarchy System with Napoleon Bonaparte the finding power to Power)
Russia	1917	A Tudeh Revolution, Socialist and Bolsheviks	The Overthrow of the Tsarist Government and the Creation of the Soviet Union, The Beginning of the Civil Wars
China	1949	Mao's Communist Revolution Aimed at Fighting the Bourgeoisie	The finding power of the Chinese Communist Party and the Beginning of Cultural Changes in the Direction Interests of the Party
Iran	1979	Based on Islamic Ideas and the Only Shiite Government in the World	Changing the Tyrannical System to Islamic System with the Slogan of Independence, Freedom and Islamic Republic; Neither East nor West and Maintain the Revolution without Deviating from the Basic Principles

The key to the success of the Iranian revolution in the contemporary world, is its due to trust on God, its reliance on the teachings of Islam, its being popular and its belief in Peaceful coexistence, which creates the logic of resistance, and in the words of one of the planners of sanctions in the America:

> *A country with autarky-political and economic self-sufficiency - may be economically weak; But in terms of repelling external pressures, it has high power. (Nephew, 2017: 46)*

This is where the meaning of George Bernard Shaw word it turns out that:

> *I predict that tomorrow's Europe will embrace Islam. (Shaw, 1936)*

Thus, according to the English thinker, Peter Alan Oborne:

> *The West, needs to rethink its relations with Islam. Recent western analysis has been beset by intellectual and moral error. The intellectual error has been to think about Islam in terms of the Cold War. The moral error has been to suppose that the West is engaged in an existential conflict with Islam or Islamism; as it had been against the Soviet Union. The strategy was wrong in itself. (Oborne, 2022)*

Conclusion

The situation depicted in the contemporary West and its function in humans life and human societies, shows the need to leave this circle in order to maintain practical dignity and freedom of humans and societies, to perform practical and thoughtful tasks.

Accordingly, the creation and culmination of the Great Islamic Revolution, which was accompanied by the language of dignity and the literature of the resistance, shows the contradiction with the system that governs the contemporary era and the hegemony that governs it. In contrast, the domination system holds Machiavellian ideas with the logic: "the end justifies the means".

The result of observing hundred historical events of the West in the contemporary era indicates a harmful role in humans life and human societies, which directly affects the meaning and identity of humans life and society and leads to alienation or in the words of Master Motahari, is interpreted as "with alienation". *(Ref: Motahari, 2020: 70)*

This performance is the opposite of the pattern of the governing system of the Islamic Republic of Iran, which seeks to maximize goodness and happiness for all humans and human societies, and this claim has been proven throughout its history.

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